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A VINDICATION  
OF THE LATE VOW AND  
COVENANT,

FROM

*England. 1681.  
Covenant, 46.*

The vain Clamours and Cavils of the Ignorant:

The Blasphemous Observations sent to us very lately from  
Leichfelds Presse in OXFORD.

Herein is cleared also,

That the *Protestation*, and the *Covenant* are all one; and a clear *Harmony* betwixt all  
four, The *Protestation*, *Covenant*, *Oath of Supremacie* and *Allegiance*: And  
that all these are as contrary to Oxfords *Covenant*, as good is to evil;  
which fully cleareth, That the Lords of the world, *Keepers* of  
the *Seals* and *Souls* there, are such *keepers*, as *Cain* was of his Brother.

This Epistle to the Reader contains the summe of the Answer.

**R** Eader; for thy sake, and better information, who art not wilfully blind (i.e. not  
willingly ignorant) I will presume very far, To enquire into the *Covenant*,  
entred into lately by the Lords, and Commons, and charged upon the whole  
Land. This carries the face of *Presumption*, and *Folly* both together. Of  
folly, To take a *Vow*, and afterwards enquire: Of *Presumption*, To enquire  
into the Justice of that, which the Nobles and Worthies, so many wise, so many learned, all  
the faithfull and truly Godly in that Court, have resolved upon, To be agreeable in every  
point and circumstance therein, with the sacred Rule: the practise also of all the excellent be-  
fore them in the world, upward to this day. But, Pardon me, Reader, as the King of Hea-  
ven will, and all His good people on earth: for I can say heartily, when I heard of this *Vow*,  
(which I did before I saw it) I concluded presently, That it was as the *Commandment*, holy,  
just, and good; yet I would enquire into it, ponder it well, before I took it; And so I did:  
And so I quit my self of folly. So shall I of presumption too; Because, I hear this *Co-  
venant* (sacred though it be) Preached against by some, a Bishop at large, and a Bishop  
would be: Contradicted by others, who know not what they say; Blaphemed by others, who  
are not what they say, having sold themselves to do wickedly. All this was expected, Ex-  
pected, That they, who make no Conscience of their Duty, would make as little of a *Cove-  
nant*, and teach their Disciples so; expected, That Leichfelds Presse should Print *Blasphe-  
mies*; for if there are mouths open that may (as there be very many) these are in Oxford  
good store; and, if Hell be above ground, and the Devils any where incarnate cloathed with  
flesh, there they be. Truly I am glad that Leichfelds Presse, has such a large Licence;  
(though I wish they had a better Orator, and the Presse a more able Corrector) for my opi-  
nion is (I will not call it a Conceit) That the more visible the Divell is, and his workmen are,  
and the more legible their works, the more we shall hate him, and them, and abhorre their  
works. Now I shall tell thee my undertaking here for thy Profit; To set the *Covenant* clear,

A

That

That it is agreeable to the sacred Rule in every part and parcell thereof; there I shall shew (in passage) That the Proffestation and Covenant are all one, And that Oxford Covenant is abominable; I shall be very brief where there is nothing whereat the tender Conscience can strain at; There we shall run apace, yet so as I may not out-run my Readers understanding. When this is done, I shall briefly shew, That there is nothing in the Oath of Supremacie and Allegiance, which crosseth the Covenant now. In the last place, I shall answer the five Observations (sent from Leichfelds Presse in Oxford) upon the late Covenant, and set down as many Castigations upon Oxford Covenant, tendred to all the Kings Subjects; then I shall put 2. Cases. And I verily beleve, when this is done, I shall choake the Presse there, and render the said Covenant, as indeed it is, as his pernicious Councell hath framed it, so odious and abominable, That no honest man in the world, but will rather suffer himself to be cut in sunder, then take it. I have given thee an Account (Reader) of my under taking; now God speed us both, Me in what I write; Thee in what thou Readeest: then we shall see more then Reason, why we should take the Covenant, and stand unto it; for it shall appear now to be according to the exactest Rule, The good Word of God. It begins;



**I A. B. In humility and Reverence of the Divine Majesty.**

a Job 13.  
21.

b Job 42.  
45.

c Isa. 3. 9.

d Exod. 33.  
5.

Every disci-  
ple  
thought  
himself  
the Judas.

e Math.  
26. 22.

f 1 Chron.  
21. 17.

g Luk. 23.  
40.

Nehe. 1.  
6. 7.

It begins very well; In humbling the soul before God, which cannot be, before His Excellency makes us afraid, and His dread fall upon us a. When we set God before us on His Throne; and draw-out His Attributes. Then we fall low; Then we are vile, and He is exalted; I have heard of I bee by the hearing of the Ear, now mine Eye seeth Thee b. What then? Therefore I abhorre my self, and Repent in dust and ashes. See the ninth Chapters, of Ezra, Nehemiah, Daniel. Read every where; where you see the Servants of the Lord entering upon such a business as this is, more closely drawing-up their Spirits to, and entering Covenant with their God.

Declare my hearty sorrow: This is sacred Scripture sure. I have declared my sins as Sodom c, I must now declare my hearty sorrow. If I have any ornaments, I must put them off from me d I must declare my hearty sorrow, the affliction of soul, for the sin of my soul; [for my own sins] The Disciples heard their Master speaking of treasonable thoughts against Him; then every one laid their hand on their heart, and being exceeding sorrowfull e, they said, Lord, is it I? (it contains much). David said, Is it not I? Even I it is, that have sinned and done evil indeed f: but, as for these sheep what have they done? Let thy hand, &c. and so forth, for it is very notable, but we proceed.

And the finnes of this Nation, which have deserved the Calamities and Iudgements that now lie upon it.

When the heart is truly afflicted for its own sins, when a man can say, I am indeed justly in this condemnation g; when he can read his own heart, he can read the finnes of the Nation in that little map, We have sinned against Thee, both I and my fathers house have sinned; we have dealt very corruptly, our Princes, our Nobles, all degrees, all estates, in an unanswerableness to all our relations, (it is legible every where) Judah is distressed, because of their idolatries, and bloodshed, and the Lord hath not spared. The confessions of the godly in all Ages have been free and full this way; They have face down alonished confessing their contrary walking, and, in humble acceptance of their punishment. The Churches Lamentations are full this way, and their Prayers every where.

And my true intention is, by Gods grace, to endeavour the amendment of my own wayes.

Yes, else all that went before is vain; serves but to increase sin, guilt, and the punishment. Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. Do I enter into Covenant with God? Have I gained upon my will so fare? Then I must resolve to cast away my Idols, strange gods, lying vanities, every thing which will thrust me away from God, for I have chosen the Lord, to serve Him, even I and my house. This is a clear command from the Word. Therefore agreeable therunto; that, with full purpose of heart we should amend our wayes and cleave unto God.

And that I do abhor and detest the said wicked and treacherous designe lately discovered.

Act. 11. 23

I must digresse a little, yet not from my scope; It is known to every man, who is not willingly blind that Covenants may be renewed, as Mercies or Deliverances are renewed: These may be made as often,

as Discoveries of Gods hand for His people; or of mens hearts against His People are made manifest. So also as God comes nether to a people in His wrath, and sore judgements, so to come-up neerer and closer unto Him in Covenant, is commendable, yea commanded evermore: and evermore hath been the practise of Gods people. And as we find our hearts fleeing, and started away from Him, so to recall them again, and put them under faster bands, thereby to engage our selves more unto God. This, I say, is a cleared Truth. I speak of it here, because it is said, The Nobles and Commons entred into a Protestation two years ago. Yes, they did so; I do not know how they did it, I know how I did it, slackly enough; but they and we did it. What then? May not they, that took a *Protestation* then, enter into a Covenant now? Yes, certainly, and upon as inforcing Reasons (if it could be, I would say, more inforcing now, then then). Then there were mightie Adversaries risen-up against the Lord to thrust His people from Him, and His service, Bidding them go and serve other gods. No nor they, they would die first; the more they were pressed, the neerer and closer they came-up to their God, they Protested to take Him for their God; To hear Him, follow Him, serve Him; He is our God. We Protested to take Him for our God, to follow none other, but as they follow Christ, and lead unto Him: To be commanded by none other, but as they command from His mouth; for He is given a Leader, and Commander to His people. And so we protested to maintain the worship and service of our God, against the Divell and all his sworn servants, the Pope and all his Bishops. And whereas there was an Invasion upon the very Crown of the Kingdom, they protested to maintain the Regall Authoritie, the higher Power, and the Rights belonging thereunto, with their hearts and with their hands. And lastly, when the Adversary, mightie to oppresse, had indeavoured, and laid hands on the Kingdomes Birthright, their Rights and just Liberties; they vowed (and they will not repent) to oppose these Adversaries to the death; Be they Bishops, or Lawyers, or Divels (he is their Prince) they will oppose these to the death, for they are a free people, and so they will die, so runs the *Protestation* even unto these heads; Now they enter into Covenant. These twaine are one. But I am to shew here, that, as the neerer God comes towards us in judgement, the closer His people ought to come-up to Him in Covenant: So also, when God shall discover His hand, His Right-hand for His people; And the hearts of His Adversaries against them, then ought His people also to enter into Covenant with their God, to stand faster to Him, and His Cause, I mean, (they ought) with more spirit and life, contend for God, His Gospel, the more; the more they find it opposed and contended against, so it is at this day. When God has discovered, laid open to the world a work of Darknesse (indeed I know not what to call it, a Hellish Plot, for the Divell had his hand in it, and all his Right men) the utter destruction (upon designe) of a Mother City, to be destroyed, to be pain, and to perissh. Oh horrible! Yes, but that is not all, though the *Enemie could not countervail the Kings Damage in this*, the designe was what ever the pretence was (hear what they say of it, who were appointed to die, that) the designe was, to take away all that is dear and precious to the people either in Earth or Heaven. I know the Adversarie cannot take away God from a people, nor Heaven out of their eye; No their eyes are to Heaven, more stedfastly fixed thitherward, the more mad the Adversary is with rage against them; But this was upon designe, to take away all (to their power in their hands over Gods people) Earth and Heaven, and all; when God now had made all this clear as the Sun; the Nobles and Worthies call a Conference, Resolve upon the question, to enter into Covenant, and enjoyn all the Land thereunto, to abhor and detest the said designe; Every man to wash his hand and heart of it, to do his utmost to prevent the like intendment in after times. And this I vow heartily, and upon as good warrant as Pauls Sisters sonne had, to discover these cursed Murderers, who had bound themselves with a curse, that they would neither eat nor drink till they had killed Paul.

Eph. 7.

Act. 13. 12

Wee proceed. And whereas I do in my Conscience Believe, That the forces Raised by the two Houses of Parliament, are raised and Continued for their just Defence, and for the defence of the true Protestant Religion, and Libertie of the Subject, against the forces Raised by the King, &c.

Here render Consciences do Check, theis I mean, who strin at a gnat, and swallow a Cammel; make no Conscience of holding two or three places; They can gather their Easter-Book, and Tyths from them all, and then their work is don; They have the fleece, let the Devill and his grievous Wolves take and destroy the flocke; Their Consciences make no check there: But at the Covenant they straine, and wayne their People so; one Minister, and but one that has the outside of holinesse, hath preached against the Covenant; he is a novice, and I heare he has repented, there is good cause why he should, even upon his mouth in Confession before his God; for he has opened the mouth of the Adversary to blasphemie: wo unto those Ministers that have done so, for like Priest-like People. Reader, mark these fellows, that oppose the Covenant; They may be Divines (so they will be called) and Lawyers also, but make no question of this, That there are as good and conscionable Men as either or both in Newgate; They will lye and couzen, and sweare falsely, holding fast unjust gaines,

and do yet more wickedly, and no offence to Conscience in all this. But to enter into Covenant, there is an offence. And yet they are not against entering into Covenant, so it be Oxford Covenant; That is to their hearts, they can take it, and yet not scruple their Consciences at all. And very good Reason why? Because they, who have framed that Covenant, are as themselves, *Ungodly men, walking after their ungodly lusts. Sensually, having not the Spirit.*

Oxford  
Covenant  
examined  
how sacred  
it is.

I will now for the Readers Information examine only the *structure* of Oxford's Covenant, what Bottom it has; Thus he Reads, that takes it:

*I, Resting fully assured of his Majesties Princely truth and goodnesse, do freely and from my heart Promise, Vow, and Protest; What to do? To maintaine the True Protestant Religion.*

I am not by Profession a Divine, or Lawyer, yet I am confident, this is not good Divinitie, nor Law neither; That I should Rest so assured of a Mans *Truth and goodnesse*, (I will speake of him under that generall Notion) as That I may thereon ground and Bottom, so sacred a Promise, Vow, and Protestation. Man is a creature full of Changes; he has a heart *desperately wicked*; he that had yesterday some shewes of *Truth and goodnesse*, may be to day so drawne aside by his owne *will*, so affianced, nay married to his own Lusts, that there is no appearance in him at all of any *Truth and goodnesse*. Therefore a mans *Truth and goodnesse* is no bottom for mee, whereon to ground such a *structure*, as the *Divines and Lawyers* in Oxford have framed. So sure as wee live, so sure it is against sound Divinitie and Law both. And me thinks it is no good *Logick* neither, and that is sound Reason, which assureth mee, That whether there be truth and goodnesse in the Ruler, or none at all, yet I stand bound to the uttermost of my Power, To maintaine the *Protestant Religion*. This is enough to shew, The Bottom is naught; They make mention of the God of Israel, but not in *Truth, in Iudgement*, nor in *Righteousnesse*. But now the Kings *loyall Subjects* have taken this *Vow and Covenant*. Who have taken it? All the Kings Army, and they are *Papists* every man. You must be so charitable as to beleeye it, for one of their own tells us to much, he that sent us a Copy of their Covenant, he (I thinke before he was aware) tells us so, in his second *Observation*, which I will observe, I warrant him, when I come to it. I was making a question a little before, how these sworn-men Performe their *Vow*, their sacred Vow and Covenant? It is Answered, To the utmost of their Power, so they will maintaine the *true Protestant Religion*, his Majesties Sacred Person, the just Power and Priviledges of King and Parliament, against the forces, &c. And will not take, nor beare Armes, but by the expresse and immediate Warrant of his Majesty.

Looke you here with halfe an Eye, for that will serve the turne, To find out the most illegall Oath, that ever was taken, for he sweares it lawfull for a King, by his immediate Warrant, to Aray three Kingdomes (i.e.) To call forth All his People to warre. If this be good Law, then wee know not what is good Reason. But though there be neither Law nor Reason in their Covenant, yet may this Legion of *Papists* (that is graunted) Evidence both, That they are *loyall Subjects*, and Reasonable Men, in their legal Prosecution thereof; for the Defence of the *True Protestant Religion*, his Majesties Sacred Person, Just Power and Priviledges of Parliament. Where is their Evidence, that they have kept Covenant? That is declared to all the world, a yeare since, and now very lately, what they have don in Ireland; Besides the Evidence is very cleare here also, for wee may reade it written very legible, as their Lawes are, in most Bloody Characters. Let them sweare, wee will pray; Into their "secret let my soul never come: unto their Assembly mine honour be not thou united: for in their Anger they have slaine men, and in their selfe will they have Thrust sore at three Kingdomes. Cursed be their Anger, for it was fierce, and their wrath for it was cruell: Lord divide them in Iacob, and scatter them in Israel, Amen." O do not Deliver-up thy Turtle Dove, thy owne People, thy owne truth, into the hands of such Defenders, nor the sheep of thy Pasture unto grievous Wolves, Amen, and Amen.

Gen. 47.  
6, 7.

And now Reader, having given thee a taste of Oxford's Covenant, (I have but dipped my pen in it) I am very confident, wee shall Relish ours the better; wee can now with more clearnesse of Judgement, Proceed, every Man saying, In my Conscience I beleeye, That the forces raised by the King & Queen, are raised purposely to destroy (to their Power in their hand) the true Religion, Just Power and Priviledges of King and Parliament: And that the forces raised by the Parliament, are Raised and Continued for the just defence of all the fore-mentioned, in Defence of, and against all the Devils in Hell, and his Subjects on Earth, now giving forth their hands and hearts to the King and Queene, for the Destruction of three Kingdoms at once. In conscience and full beleife hereof, I do here in the presence of Almighty God, Declare, Vow, and Covenant, to assist the Parliaments forces, according to my Power, and Vocation, Raised and continued in defence of themselves, the true Protestant Religion, and Liberties of the Subject. And according to the utmost of my Power, and in my Place, I will call in all to assist, asseure, and knit themselves together, as one man, in pursuance of this Designe, for



for Defence of them, whom wee have Chosen to stand up for us; and who have engaged themselves in the breach; In Defence of them, who have layd-out themselves for us, with the expence of Time, Spirits, and Estates. God be thanked, wee are not so brutish, so forsaken of our wits, or common light, to make choice of Men, to Defend us, our Religion, our Liberties, and then to leave these Men to the rage and fury of these oppressors so bloody-men. In truth, to Desert a Parliament, were a dealing with the Politick Body, head and members all, as the Adversary once dealt with Christ our Mystrall Head; He had taught them, spent Himselfe that way, and in requitall, they carry him to Edge-Hill, the very brow there, to breake His neck downe from thence. God has added more Grace, Praised be his Name, Wee are a *Willing People*, for the Defence of all the forementioned; Wee solemnly vow, and covenant, to gather and knit our selves together, All as one Man, so to expose our Bodies to be trodden upon, as mire in the streets, before the foot of Pride shall prevaile over our Worthies, destroy the true Religion, and enthral a free People. This is our Vow and Covenant; And wee solemnly call God to witnesse, *The Almighty God*, ever present to assist His friends, and to confound His Adversaries; *The searcher of all hearts*, knows the hearts, thoughts, purposes, intentions there; Wee will deale clearly with Him. To performe my Vow and Covenant fully according to the matter and manner of the same, as I shall answer at the great Day, when my body and soule must appeare: my heart must appeare also; all visible there, words, deede, thoughts, all secrets shall be Disclosed: As I looke, that God would be mercifull to mee at this Great Day; so have I vowed and covenanted with Him in this day, for the Defence of King, Parliament, Religion, Liberties, as at this day, So helpe me God. Amen.

So far for Explication and Information, now heare what is objected.

But what have wee don now? Wee have forsworne our selves, wee have sworne obedience to the King, the Supreme Power. Now wee vow and sweare cleane crosse to our Oath of *Supremacy*, *Allegiance* also, sayes the *Divine* and *Lawyer* both.

These are—wee know what, nor such fooles as to beleve, what themselves say: wee have forsworne, and wee verily beleve what wee swore, That the King, ruling by Law, is the *Supreme Power*; and so wee have sworne Obedience to him: Wee abjure any forraigne Power, wee have sworne, that neither Pope, nor Cardinall, nor the most *Catholick* King, nor the most *Christian* (as they stile themselves) shall ever rule our King, or Kingdom, if wee can helpe it. Wee have sworne, and wee doe not repent, for in pursuance of this Oath, to repell forraigne Power, wee are in Armes at this day. Wee have taken the Oath of *Supremacy*: I pray you peruse it well; A good Man, and a good Lawyer (*Noble par*) has fitted it to our hands, and the Oath of *Allegiance* too. Wee have sworne Allegiance. To whom? To God, and to the King, in reference to Him. And this I thinke verily the Adversaries will grant, unless the Devill be in them. Let them sweare, and curse; and blaspheme, and *Damne* themselves, yet shall they never sweare themselves into this Oath, nor sweare us out of the same. Wee have sworn, and will not repent; to obey the King, while he obeyes God, ruling his People by his *Law*; Wee have not sworn our selves servants to men, to their private wills, to their lusts, &c. Wee have taken the Oath of *Supremacy* and of *Allegiance*, and by the grace of God, wee shall stand unto both to the death; Wee will maintaine the King, the *higher Power*, with our lives and fortunes, wee will obey all his (*Law* full not his personall) Commands, Looke into these Oaths, they are presented to your eye, you shall not find a word there soberly understood, contradictting this *Vow* and *Covenant*. God forbid, that wee should vow our selves servants to men, and rebels to God, God forbid. Render, I must breake off here, else I should not only manifest the Kings Army to be perjured persons all, the most notorious Covenant-breakers, that ever were in the world; but also, I should give cleare notice, that the Queene, and King (I name her first not for honour sake) are notoriously faulty touching both these Oaths, the one doing her utmost to bring in and establish a forraigne Power; the other denying Allegiance to the most *Supreme*. I have don.

“But where have you any warrant to take up Armes against the King?”

Wee will never allow those words against the King, they are taken up for the King, for the defence of him, and all that should be deare to him. But let it goe, *Against the King*; wee have warrant for it, when he bends his force, all his might, sets open the gates of hell against the Parliament, against Religion, against our Lawes, &c. Wee vow and covenant now, to take up Armes now against King, Queene, both (for there is more masculine at this worke) setting themselves against God, and the power of godliness. And wee have as good warrant, [which I will bring forth anon,] as can be desired for so doing.

I must first contend with an Adversary, who having the Universtie licence, to speake from *Leichfields* Preb in Oxford, boasts of great things. Truly I had almost called him *knave* at the first dath; And well he deserves it, for he calls the *Parliament* of England *Malignants* all, at the very first word.

Jude 9.

But though he deserves that name, and more, a Rope to boot, yet I thinke better of my selfe, and of my rule, then to retorne railing words, though I were to contend with the Devill, and with him, surely, I must contend now, for without controversie, the Devill is the *Bishop of Oxford*, now *Chiefe overseer* of all the affaires don there, the great *Manager*, by his under-officers, of all busines concerning the state, and the Popes Kingdome, and has supplied *Leichfelds* Presse with worke good store, ever since the Kings *Councell* came thither. Therefore I cannot doubt neither, but if I can answer this Adversary, (as I doubt not but I shall,) I shall silence the Devill; And yet I would not have *Leichfelds* Presse stand still; I speake from my heart, I thinke he do's God service against his will; he Prints such horrible lies, and blasphemies, that Gods servants, are the more in love with truth: And sending us up their Covenant last weeke, with some Clerke-like *Observations* upon ours, he has rendered their Covenant more horrid and formidable, and ours more desiraeble and gracious. Truly when I take a journey to Oxford, which with my will, will not be yet, I may thanke *Leichfeld* for all this; and shall endeavour to procure a Check to the Lord Keeper, even from his King, whom he has notoriously abused by his carelesse oversight of the Covenant there, which I presume passed his hand, as the *Proclamations* doe, yet do's he suffer men to vow and covenant, that they will beare or not beare Armes at the sole Command and immediate Warrant of their King; whom they have stolen from his Court, even the high Court of Parliament; and left alone to rule by his owne Will; whereto, notwithstanding, the Keeper swears Allegiance. Indeed he will be blamed for that, for he knows it is against Law and all good reason: A grand exception against the *legality* of that Covenant. Now heare what the *Observer* saies touching ours.

His Preface contains very bad language, and very little Reason, but it came from Oxford; I passe it over, noting onely, before I come to his *Observations*, that he saies, *These two Covenants tendred now to the Kingdome are contrary*. Indeed they are, I could have told him so much; the Parliaments Vow and Covenant is as contrary to Oxfords Vow and Covenant, as Light is to Darknesse: Heaven is to Hell. Look through the whole structure, and composition, the matter and manner of both, how they begin, proceed, how they end. It were worth the going over by peeces again, but it cannot be. There are the most notorious contradictions in Oxfords Covenant, that ever were read. God forbid there should be a letter sounding that way, in this we have taken. But in Oxfords Covenant, besides the *illegalitie* and unreasonableness of it, there are the most manifest contradictions, that are imaginable. No such contradiction as when the hand contradicts the tongue, the *Practise* goes against conscience, that is a notorious contradiction. What think you? saies our *Saviour Christ*: *A certaine man had two sonnes; he said to the first, son, go work to day in my vineyard*. He answered and said, *I will not*. There was a contradiction from the tongue. But afterwards he repented and went. To the second the Father said likewise; the Sonne answered, *I go sir*, and went not. There was a contradiction of the hand, or heart, or life, take which you please. A notorious Hypocrite, he made shewes and semblances of doing his Fathers will; *I will sir*: but it was in his heart to do contrary. Our Lord puts a question upon this, *Whether of the twain did the will of his Father?* Not he, that said well, but he that did well: Not he, that was contrary in his word, but he that was contrary in his deed. Verily saies the Lord Christ, the most notorious sinners that ever were upon the face of the Earth will go into the kingdom of God before this man. What man? That Sonne, who made a semblance, gave a faire promise (though he did not vow) of obedience (*I go sir*) yet went not. *Publicans and Harlots go into the Kingdom of God before this man*. I ask the same question. What think you, of all them, who have taken Oxford Covenant? Good men all, you will say, for they promise faire, and vow too, so they are and are before the wicked sonne in the Gospel: But the most notorious sinners, that ever were, shall go before them into the kingdom of God. Because they promise and vow, and do not; they contradict with the hand, what they said and vowed with the mouth. They said they *will* maintaine the true Religion, the Kings sacred person, his and the Parliaments just power and priviledges. *I go sir*, so every man for his part, hath promised and vowed. Have they done it? Yes, the cleane contrary way, to the uttermost of their power, to destroy Religion, King, Kingdom, witness their *open force* and *secret treacheries*; I was about to say more, but more needs not, all the Christian world is satisfied, we need not further witness.

We examine now the harmony and sweet agreement betwixt the tongue, and hand in the other Covenant. The Lord Christ hath charged upon the Parliament the *cure* and *cure* of three Kingdoms. *Go for Me, do for Me, lay out your selves for Me*, Who gave my Self for you; contend against the mightie ones, for the Faith once given to My Saints; Stand up in the breach for Me, Who stood alone in the Wine-press of My Fathers wrath for you (a reasonall request); They answered every man apart, and said, (*I will sir*) I promise and vow and enter into Covenant, nay into a curse, *I will sir*, and I will do as I say, maintain the true Religion, contend for the faith, &c. I appeal now to all the Christian world,

world, nay to Heaven too, God, Angels, and men, have they not done it, to the uttermost of their power, and beyond it? Blessed be God that so they have done. And this is their rejoycing in this day of Rebuke, and Blasphemie, that, so they have done; their hand hath not given their tongue the lie. And now should there follow a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake as to gear, (which may well be, now that the cursed Hierarchy (which hath taken such deep Root, and cumbered the ground so long, must be rooted-up) if so, yet can they hold fast to their God, they can rejoyce in Him, the God of their salvation. What? tell them who are in Covenant with their God, (and by His strength will stand to it) tell them, things go ill in the North, and in the West. They will tell you, things go well; for God will have it so, He will bring His servants to the mount, but He will appear in His glory there. Tell them, that men are unfaithfull, and treacherous: they can tell you so, and more; that David said, *All men are liars*; and for their part, they never put confidence in men, no not in themselves, they trust God, they did their work (that is their duty) and commended the rest to God, Who is faithfull. They hold fast their confidence, that, if all their party were wounded men, yet this Cause must overcome; It is not theirs, but Gods; and the Cause never offended God, though His servants have offended Him, perhaps, in the managing of a good Cause, yet, they say, the Cause is Gods, the managers of it, are Gods people. What then? Then God will maintain His cause, and pardon His servants, that He will, and His servants are as confident of it, as they are, that their Lord Christ was upon the Earth once, is now in Heaven, standing, I say, standing now at Gods Right-hand, an Advocate with the Father there. Gather My Saints together unto Me, those that have made a Covenant with Me. But now this Oxford Scholar tells us, he has more circumspically looked into this Covenant than, haply, others have done; and, to help his simple Reader, he hath set down five Observations upon the Covenant, as he calls them: what they are you shall read presently, and not a word there, but according to expectation, neither Law nor Reason from Oxford now: nor will you account it strange, that good is called Evil there, and Evil good. You will be the more confirmed touching this Covenant, and more abominate that other, because we grant heartily as much as he saies, that there is a full contrariety betwixt them, this stands in a Diemetricall opposition with that as he saies, and we grant, and yet the Observer gains nothing by all his Observations, which we will also observe by and by, when I shall have explained his *Termes* first. He inveigheth very much against a Malignant party. The honest Reader will be mistaken here quite; for he will understand them to be the party at Oxford: and the Observer saies, It is the party here at London, he means the Parliament of England, they are malignant all. Indeed it is a bold word, to call the Parliament of England Malignants; But he may be bold at Oxford, having a warrant there under the Great Seale (such a Keeper it has) not only to dispre the Parliament, but to fight against them too. This is Oxfords dialect right; and but after the old manner, which was to call others by their own name, "Malignants. So Abab the King did anciently, and so did his Queene too, and their daughter also; These said that Eljah, that good Prophet, was a malignant, a troubler of Israels Peace, and his head should off, said Queene Jezebel, as if it had been as easily don as a calves-head is fetcht from the Market: So was the good Priest too, a Troubler; and if the Queene might have had her will, Jezebad had been put to death as a Traitor, but he had the law of her, and slew her. I come now to his observations, he observes,

That in the Covenant composed by this malignant party (he means the Parliament) There is mention of their defence onely; no mention of the Kings preservation at all, or maintenance of his just Rights.

Having observed so, he frets and fumes, and boyles up to a great steam, you may see it coming out at his lips. Indeed there was no cause of all this chafe, for the man is quite mistaken, Heavenly wide, is a proud Prelate said once; he is deceived, whether willingly or ignorantly I cannot tell, but I grieve, he is neither Lawyer, nor Divine, nor good Logician neither: for these will all tell him, That you cannot divide the Head Politick, from the Body Politick. God has joyned them together; and cursed is he that separates them, the Parliament does not. The King is with the Parliament; they doe not meane his Personall presence, be that where it will be, the King is with his Parliament, his Royall Authority there, in his lawes, in his Courts of Justice, in that big Court, in a more eminent manner; The head is with the Body, the King with his Parliament, that he is, sayes the Law, Divinity, Logick, all these three, Reason I meane; Therefore, what ever has been don since first there was a Parliament in England up-wards to this day, for the defence of the Parliament, Religion, Lawes, Liberties, was don primarily, and chiefly, for the defence of the King, his just Rights, &c. For I could say much more to it, but I am confined, not to a Circle, but to a sheet of Paper. Notwithstanding, I must give my Observation too upon Oxfords Covenant, which is this. That the preservation of the King and Kingdom, His and the Parliaments just Rights and Liberties, from that belifish Designe against King

Revel. 16.  
18.

Psal. 50.

\* Exutem  
me de suo  
nomine  
vocat, &c.  
par.

1 King 18  
17.

2 Chron.  
23. 13.  
Obj. 1.

Toto Celo  
errat.

and

and Kingdome, is not at all mentioned amongst them at Oxford. Assuredly, the *Living God*, the *Lord God of gods*, has a Controversie with the *Keeper* for this, that he would call the *Kings* loyall Subjects to enter into Covenant, and never remember them of that deliverance from the mouth of the *Lion*, and claw of the *She Beare*, That devouring Destruction in Designe against the *Citie of London*, and the whole Kingdome, so lately discovered. I know well his Lordship has an Answer for this, That he himselfe had an hand in it, he sealed a Commission to those Murderers, thereby giving them a Warrant to shed blood to their power. But he shall know shortly, what goes for *Law* in the Court at *Oxford*, will be Treason in the Court of heaven. He observes :

Ob. 1.

"That they vow never to lay downe Armes, so long as the *Papists* now in Armes against the *Parliament* (as they say) shall be kept from the Justice of it; that is, till the *Kings Army* be overcome.

Well, said *Oxford Schollar* ! The veniest Malignant in *London* (as they say at *Oxford*) could not have said more to my purpose ; The *Observer* grants, That the *Kings Army* are *Papists* all. It will be my observation anon too, that the chiefe part are so, for I shall not carry it so farre, as he does, and conclude as he does, That all the *Kings Army* are *Papists*. I shall conclude, That the greatest part are *Papists*, and that the *Parliament* has warrant from the example of all the *Israel of God*, not to lay downe Armes till the *Kings Army* be overcome ; That is, till the *Papists* now in Armes against the *Parliament*, be delivered up to the Justice of it. But the *Lord Keeper* will be very angry at this Inference, I know, though it be pretty Logically ; for, indeed, it is a very shrewd Inference ; The *Parliament* vow never to lay downe Armes, so long as the *Papists*, now in Armes against the *Parliament*, shall be kept from the Justice of it ( *Ergo* ) Therefore they must not lay downe Armes till the *Kings Army* be overcome. Truly I should not have been so bold as to have concluded so, That all the *Kings*

\* *novices*.  
Newly  
matricula-  
ted.

1 Tim. 3. 6

*Army* are *Papists* ; though to give every one his due, this young man ( I suppose he is a *novice* ) hath professed for his time in the University very well, his Parents need not repent of their cost ; their child speaks Logick, explains his termes reasonably, his Inference is very rationall too : yet I know it is not good Logick in *Oxford* at this time ; and the *Lord Keeper* will be angry at it ; We shall read more of this anon, for I shall returne to it againe, and then I shall take into consideration, what he observes " in the third place, That the Covenant taken now, is not a Covenant but a Combination : and they " that enter into it are Conspirators all. You shall heare more touching the second and third observation both together ; he observes ;

Ob. 2.

Ans.

That the *Parliaments Covenant* is to be constrained, and that the *Kings Covenant* is voluntary.

They appeale to God in this, that the contrary is truth. The *Parliament* will force it upon no man : And yet they may disarme those that will not take the Covenant, and leave such so naked, that they shall not be able to make any force or head against the *Parliament*, which such persons are too ready to doe : And if the *Parliament* shall wholly disable these Malignants from making resistance, and forcing them, they have all the Laws in heaven and earth to warrant them in so doing. The *Observer* must say contrary to this, That the *Kings Covenant* is voluntary.

Isa. 10. 1.

I know not how they deale in this, I know that the *Vow or Protestation*, ( I know not what it was, but an *unrighteous Decree* it was, there they did prescribe grievousnesse, and now unto them saith the *Lord* ) hath been so pressed, upon both *free* and *bond-men* there, since the *Kings Councell* sate at *Oxford*, that they who had their eyes and consciences open, and could not take it, were ( besides most barbarous and never before this day heard of cruelties by men executed upon men ) suffered to dye for thirst. So their tongues were dried like an *hearth* ; and their tyred breath was forced out of their bodies ; Why ? Because they would not suffer their Consciences to be forced that way : *God* hath looked upon this, and will require it. My observation here is cleane contrary to the *Observers*, That the *Parliaments Covenant* is voluntary : the *Kings* ( the former and this now ) constrained. If that former hath forced the soule out of the body, this now will doe more, force the Conscience too, and destroy the soule : He observes finally,

Ob. 3.

Ans.

That the *Parliament* entered into Covenant first.

It was well they did, and what if they did ? Then he will make this use thereof, ( so he saith ) To prove, That theirs is the offensive *Warre*, I will spare him, for I thinke againe of my example and Rule both, though I have knowne a foole and a knave both, a mad man also ( sometimes ) speake a great deale more wisely. All the world will grant, that a *Parliament* may Protest to take *God* for their *God*, to renew Covenant with their *God*, as we reade before, and yet not be an offensive party. What ? Because they ought to use all means to make Peace with their *God* : will he make this use of it to conclude ( *Ergo* ) therefore they first made warre with their *King* ? They Protested two yeares agoe, to serve *God*, their *King*, and *Kingdome* : They enter into a new Covenant now, binding themselves with saller bands, to contend for the faith, maintaine their Religion, the just Rights of *King* and *Kingdome*, against *Atheists* and *Papists*, bloody Adversaries to both, who would make voyd their

Jude 9.

just



*just Rights*, lay all waite before them, a *Wildernesse* behind them. What use will you make of this? To prove, that the Parliament is the *offended*, the Kings the *offending party*; wee are agreed; And to make farther use of it also, to prove, that the Gates of Hell, power and policy shall not prevaile against this Parliament; They are in Covenant with their God, they cleave to him. But their enemies shall be destroyed all (in Gods time) In the meane time, they are a *broken fence*, and as a *rottering wall*. Thus farre wee are agreed in the use, and farther wee shall agree anon. But now if the *Observer* will make this use of it, to prove, that theus is the *offensive*, the Kings the *Defensive party*; he must prove first, that one Command of God, cleane crosseeth another (i.e.) That when the Parliament first and againe made choice to *seere the Lord*, then, at that time, they made choice to dishonour the King; they could not *seere God*, and *honour their King*, both at once; These are *contraries*, sayes the *Observer* (in effect) for that is his use, which when he makes, and can make good, I promise him, he shall make me come to *Oxford*, pulling me thither by as small a thread, as is imaginable, whereas, till he hath made it good, he shall not pull me thither with Cartropes. I promise him more, that, having proved as aforesaid, he shall *draw mee* into Covenant with him also, and the rest of his Companions, (though the Tabernacle of Robbers, whom my soule hatech) which now he shall not doe with sixteen yoke of Oxen. And now I will take leave, to make two more short uses for his one, and then I have made three. The first is.

That *Oxford* is exceedingly to blame, because they should have been the first in Covenant with their God; and they were last. There is one use, a use of Reprehension, which truly I could enlarge very usefully (though I know what I shall be accounted for what I have said already) yet it is the very truth; for *Oxford* is [as they know the best Greek Orator said of one of their Cities] one of the *Eyes* of this Iland; And what is the use of an eye, but for direction and guidance of the *head* and *body* both? What a horrible thing it is, these are last in covenant, who should have been first; certainly the light that is in *Oxford* now is darknesse, and how great is that darknesse? And they are an offence to God, and all goodnesse, and how great is that offence? I cannot expresse it, let them looke to it; It is our first use, viz. To prove, that *Oxford* should have been the first in Covenant, or if not so, yet they should have been with the formost; The King and all his loyall Subjects should have entered Covenant together.

2. I make this use of it, To prove, that *Oxford* Covenant is an *abomination*, a *curse*, nay, *Hermah*, utter destruction to them that take it, bodies, soules, and all, and tends to the utter destruction of King and Kingdome. I know I should not be short in this use, but this shall serve to prove it quickly. Be cause the Parliament entered into Covenant first, To *seere God*, To *serve Him*, to contend for the *Faith*, and publick *Trust* of the Kingdome. This is in short the Contents of their Protestation, and Covenant both. *Oxford* came last, but enters into Covenant at last With whom? With the Devill, to serve him. Yes, Reader, I flatter at it too, as well as you, yet be assured I weighed my words with both my hands, and heart also, before I spake them, knowing well enough, that they must be weighed in the ballance at *Oxford*, they shall not prove light. I will say it againe, *They have entered into Covenant*, not in *terminis*, to serve the Devill so and so. But, which is as bad, indeed and in truth, by necessary consequence, and deduction, nay intentionally so and so, to serve him, the Devill they meane.

“Why but they have entered into a Covenant to maintaine Religion; that is a good *Term*.  
Yes, a very good word, for they say as wee read before, *I goe Sir, I will Sir*, but they will not indeed; *Intentionally*, they enter into Covenant to destroy Religion, the faith and trust of the Kingdome utterly: To maintaine the *Rights*, of King and Kingdome, against all the rights of Heaven and Lawes on Earth. And this is the very intencion of their hearts [O horrible] witnesse what they do with their hands. Examine well and see whether their doings do not argue, and make the clearest prooffe, that they have entered Covenant with the Devill, To *serve him*, To *worke for him*, To *stand up for him*, to *goe* for him, to *will* for him, to do as he does, open his mouth in *Blasphemy* against God, His Name His Tabernacle, and them that dwell in Heaven: And to warre, as he does, against the Lamb, and those that are with him, Called, Chosen, and Faithfull; and so are, as he is called, *Abaddon*, *Apollyon*, one is Hebrew, the other Greeke; in plaine *English* one and the same both, *Destroyers* all: They are in Covenant with him, sworn servants to him. I have now omitted the top, and Bottom of their Covenant, but of that before: onely this I will note, that the Lord Keeper must mend the Copie of his Covenant, it is as fowle almost as his *Proclamations* are; the beginning and the end are against *Divinity*, *Law*, *Reason*, and not very good sence neither; And certainly the *living God* hath protested against him, that he is as bad a *Keeper of the Scale*, as other *Lords of the world* are of *Souls*, such *Keepers* all, as *Cain* was of his Brother. I have done with the fifth *Observation*, the use, and prooffe the *Observer* makes thereof; The uses also and prooffes I have made therefrom, which no true *Divinity*, nor *Law* neither in *Oxford* shall be able to confute; for I have a great advantage of the *Adversary*,

Obj.  
Ans.

Rev. 13. 6.  
Rev. 9. 11.

ry, (though as vile in my own eyes as I am in his) *Managing* Truth against him and his falsehoods, in sinceritie of heart, how weakly soever: whereas *falsehood* will confound the best Schollars in the world, the *managers* and maintainers thereof. I have not don yet; I shall puzzell this *Observer* yet more, and more confound their cursed *Covenant*, now that I can returne to my Adversaries second and third *Observations*, which he hath noted, to set a more of disgrace upon ours, so to darken our *Covenant*; But it shall cleare it altogether, from the most cleare example (except one) that ever was seene upon earth. And now while the adversaries are fretting, and chafing with themselves, perhaps with their *Observer*, who observed their *Covenant* so little, and ours so much, while they are musing about their *Covenant*, and perhaps, checking themselves inwardly for what they have don, I will, with Gods helpe, muze upon *Dauids* 140. *Psalm*, That encouraging, that establishing *Psalm*; I will muze upon it from the very first words to the last, and then I shall muze upon all the wonderfull works of the *Lord*, which He hath don and will doe for his friends, and against his Adversaries, those cursed *Covenanters*. And the good *Lord* helpe me, and helpe us all, not to leave musing, till, by the helpe of his Spirit, we have workt up our Spirits so high, as that we can say with the *upright*, *Wee shall dwell in Thy presence*. And then, though the wicked imagine mischief in their heart; continually are they gathered together for warre; though they have sharpened their tongues like a Serpent; yet they shall not come neare us, to do us any hurt (if wee be *upright*) they shall not reach Heaven, Gods dwelling Place, nor any place which is the place of his presence, where he delights to be; there the *upright* are safe enough, from the violence of hands, and stufe of tongues; *The upright shall dwell in his presence*, Amen.

Ver. 2.

I proceed now to the other two *Observations*, I will set them downe, then give my *Castigations* upon them, and *Observations* from them: I shall propose two cases also, then you shall see how high an account the word of *God* makes of them, and all good men: He observes,

Ob.

"That the Parliament vow never to lay down Armes so long as the Papists now in Armes against the Parliament (as they say) shall be kept from the Justice of it, that is, till the Kings Army bee overcome.

Ans.

Well, they have said so indeed, and vowed it too, not to lay down Armes, till all the Kings army be overcome; If he can prove his conclusion, which a Logician seldom troubles himself about, his mind is upon the truth of the premises, then the conclusion will follow. But, I say, this being granted, that all the Kings Army are Papists (he has observed it) (*i.e.*) *Incendiaries*, *Achans*, *Troublers*, *Pelts*, *Plagues* in a Kingdom, which the Parliament does not say; they do not lay this reproach upon all the Kings Army. But grant it so to be (it is granted at Oxford, and why should we stick at it?) Then they must make good what they said, for their vows are upon them, not lay down Armes, till the Kings Army be overcome. So the *Observer* saies, and so the Parliament have vowed, if his *Observation* be true. Truly I am glad this was printed at Oxford; very glad, that the Schollars there take notice of this Vow; though yet the Adversary has made farther *Observation* upon it, he observes, "That it is the most inreligious and inhumane Vow that can be imagined. (Why?) For it excludes all hopes of commodation and Peace by Treaty [My *Observation* follows, that they cannot have such a fine Designe upon London again, as they might have had by Treaty, (*i.e.*) by slews and semblances of Peace, when warre is in the heart] He proceeds in his *Observation*, "and it evidently sheweth, that the setting of Religion, Laws, and Liberties is not the thing the Parliament aymes at [What is his Reason for that? a strange one if it had not come from Oxford] "for the Kings party are sworn by their *Covenant* (mark it) that that shall be their first endeavour, what? If they make way to London and enter in there, (which *God* forbid, but His will be done, the security of his people is not in wals and barres) "Their prime and chief work shall be to defend the Parliament (the Malignants there) "the true Religion, Laws and Liberties. In spite of the Divell I will laugh now sure, for the Divell cries, and is very wrath, Because his Sonnes would make him appeare as an Angel of Light, when as it pleases him best now, to appear as he is, and as his servants are, who are as their names are, *Abaddon* *Apollyon*, *Destroyers* all. These semblances of his children makes their Father crie, and roare too: therefore I will laugh; for I am sure *God* laughs at this, and all His faithfull servants in the world, when they hear it said, "That the Kings party are sworn by their *Covenant*, That when power is in their hand, the maintenance of Religion, Laws, and Liberties of the Subject, shall be their first endeavour. The *Observer* urgeth it again, "That the Parliament did not take up Armes, for the establishing of the Protestant Religion, no, for then, they would have laid them down again upon the Kings Oath, and promise to be as forward to that as they. But they say (saies he, and we say so indeed) *We cannot confide in the Kings Oath*. For my part (saies he) I think, that without repentance they will be damned, For saying so, (Yes, in the Court at Oxford, and in their mouthes, who damne them-

themselves every day] because they have so little *charitie*. Truly me thinks, this fellow has no charity  
 at all, to judge them all damned persons, who cannot confide in the Kings Oath. I confesse we cannot  
 do it, if we should die for it. We cannot, against so many Declarations from his hand, both in Ireland  
 and England, &c. True it is, some Declarations have been written touching his Majesties gracious in-  
 tentions that way, containing promises and vows too; But we must see him speak, that is, do what he  
 speaks, not undo with his hand what he binds with his tongue. The Lord knows, we can appeal to  
 Him, and clear our selves before His Majestie in point of charity towards our King; that we will not  
 yield to the best in Oxford touching that matter. But charity is not blind; the Lord Christ will be  
 tried by what he does; *Go tell John what you have seen*. If we see the hand (the practise the life)  
 agreeable to the profession of the tongue, we have so much charity as to beleve the man without an  
 Oath; But if so be his hand be a contra-Remonstrance still to the profession of his mouth, then, though  
 he promise and swear too, & take the *Sacrament* upon it, if a Minister of Christ will give it, yet we have  
 not so much charity as to beleve him; and yet we have so much Faith as to beleve our salvation not  
 withstanding, and the more firmly, the more plainly we see, *That no trust is to be put in man*; for we can  
 cleave the falter to God, Who, we know, is faithfull; He hath promised and sworn too, and what He hath  
 spoken with his mouth, He hath fulfilled with His hand, which is foure times repeated to the praise of  
 God himself, King of Kings, and Lord of Lords. The man ceaseth not his Observation yet praying 1 Kin 8.  
 against his betters with *malicious words*, but as one bearing the air, or contending with his shadow, like a Cron. 6.  
 the fool in the Commodity, he talks gracefully with himself, asketh himself questions, & answers them 1 Joh. 10.  
 as wisely, and wins all upon his Adversary, as the child does, that plays with himself. Truly I thought  
 at first sight of his Observations, I could have blown them away with a breath, they were so light; But  
 I see they have caused more paines, not for the gravity in them, for there is none at all, but for the honest  
 Readers sake, that he may be fully satisfied touching them, and his *Covenant* that sacred Vow. I  
 must therefore observe one thing more herein, before I passe from this his Observation, that he exceeds  
 the child in folly, for he asketh himself one and the same question twice over, *Wherefore took they up  
 Armes?* Then, after his manner, answers it with two Negatives, *Not for the establishing of the Pro-  
 testant Religion*, No. A little after, he asketh again the very same question: and answers with petty  
 Ingenuity, *Marry that I think, none but God knows, besides themselves, &c.* And yet the next line fol-  
 lowing, he takes upon himself to judge, *Wherefore they took up Armes*; and to make the Reason clear-  
 er to all the world (though yet he saies none but God knows it) by his Observations, which, how he  
 hath done, let the Reader judge, by so much as he hath read already touching them: But since he is so  
 wise (for I confesse it is a point of wisdom, and he hath shewed it in this, and in no one word else) to  
 appeal to Gods knowledge in a case betwixt party and party, who vow and protest one and the same  
 thing, *To maintain the true Religion*, and yet go away as crosse on to the other as heaven is to hell.  
 Since, I say, both parties vow and protest here one and the same thing, to maintain this sacred thing,  
 not to be once mentioned by fained and polluted lips. Since it is so, the Parliament appeals too, to  
 God; *God knows, Who in His good time will bring all to light*; God knows, who knows the secrets of  
 all hearts, and in His time will reveal them all. And in their appeal they say, God deal with them ac-  
 cording to the integrity of their hearts, and innocencie of their hands touching this matter. And now  
 they know, that since there is an appeal to Him, the Judge of all the world, He will do right, for *He is  
 Judge himself*; He will maintain His servants, and His Cause; When? Now He does it in all His  
 peoples fight, though the Adversary will not see it; nor is there so full a manifestation of Gods right-  
 eous judgement, for, and in behalf of His servants, and against His enemies as shall be, *In Gods good  
 time*. When His Adversaries have filled up their measures; when His friends are taken off from all  
 their vain confidences; when all their strong-holds are down, their fenced Cities impoverished, where-  
 in thou trustedst a (Mark that). When will this be? It was answered before, but we must answer still, Jer 9. 17.  
*In Gods good time*. Not ours; our time is now, Gods time, not yet: I do not intend these words to the  
 eares of a fool. What will you say, if *Brissow* be taken first, and so an in-leet open to all the *Beasts* of  
 prey out of Ireland? Nay, what will you say if London be impoverished first? Then you will give up  
 the Cause as lost, and conclude the Parliament and their party were in the wrong all this while, and  
 the Kings party in the right. God forbid, may God forgive such a thought, that, because such a City  
 is taken, and such servants of the Lord are fallen in battell, therefore the Cause is fallen too; God for-  
 give such a thought; this fenced City, and that may be impoverished, because the inhabitants trusted  
 in them: This and this servant of the Lord may fall in this warre, for the same reason, and so hath the  
 best servant that ever God had in the world: But to conclude hence, that the cause is fallen, there we  
 are too hasty, for the Cause is holy, just and good, and God will come in for the defence of it, and  
 the maintainers of it in His own time. When is that? Because thou wilt have an Answer to this,  
 thou shalt have it, I will point thee to the time directly, when Gods manner is to come in to His ser-

13. vants, contending for his Cause: But looke to thy duty now, and prepare thy selfe for that time. Remember still, I do not speake this in the eares of a foole, though I am content it be carried to *Oxford*. Do not content thy selfe with a little *hope*, a little *patience*; say still, *Lord increase my Faith*, for it will be a rare thing then; he that thinks now he stands, may fall then, for want of all the fore-mentioned, specially for want of *Faith*, (that Mother grace) to believe, that God will appear in the *Mount*, at the *Sea*, even at the *Red sea*. When his Adversaries expectation is at the height, and his People at the lowest: I have answered, *Then is Gods Time*. Reader, my heart is now to thee, and I would strait thine heart and mine owne at this point. Have wee not need of *Patience*, *All Patience* of Faith, all Faith? Godstime (usually that has been his manner) to awaken as a Mighty Man, when he is awakened by Prayer; and that is never commonly, till his servants are in a *Perishing condition*, (then it is *Poured forth*) when the floods of great waters are come-up to the neck; when the Ship of the Church, is covered with waves (covered, make that) till the waves are so proud, God seems to sleepe, to awaken his People, but then up he ariseth, for his Disciples are in a perishing condition, sinking downe to the place of Dragons. Then they Pray, (*Save us Lord*), and give God *no rest*; then He comes-in and saves them, when all helpe from the creature is gon forth, at the *fourth watch*. He suffers his People to be tossed to and fro; The proud waters to beat-in upon them, all night long, then he comes-in and rebuketh those Proud waters, and there is a calme. Reader, what ever *Rushing* Isa. 17. 13, thou hearest now, like the noyse, or rushing of *Mighty Waters*, (for the Nations are angry) yet be 13. not dismayed, but rather encouraged: It must be so, the Ship of the Church must be tossed. But the Revel 11. Prouder the waters, and the higher they rose, the nearer the Arke was to Heaven: and so it will be now. 12. The Nations are angry, But the Lord Christ hath taken to Himselfe Power, and raignerh, therefore, Revel 11. doe not give-up the Cause for lost, (for it is against the Law of Heaven) till the *fourth Watch* be come 16, 17. and passed. What then? Then thou wilt never give over the Cause as lost; for He will heare the Prayers of the *desperate*: In the time of extremity, at the *fourth Watch*, He that come will come, for then his People see, *Thine is the helpe of man*; and then they pray, *Lord save us*. I must prevent a mistake here, and then I have don with the *Appeale*, and set time of Deliverance, our Gods owne Time. Wee must not thinke, that God heares not the Prayers of his servants, but that Prayer onely, which they powre forth when they are in extremity, sinking down into great waters, *Lord save us, wee perish*; wee must not thinke so, that God gives a returne to this Prayer onely, and hath given no Answer to all the rest. If there be such a mis-concept, the understanding must be unfolded, for it causeth a great mistake, and it is very disheartening. Wee must know there is a treasure of Prayers in heaven, for the Church on Earth, and not one of those are *in vaine*; God answers Prayers every day, wee see a returne of them every houre. I speake what the sober Reader knows perhaps better then my selfe; That the Church never saw such a returne of Prayers, since shee came out of *Egypt*, or from *Babylon*, then shee sees at this day. God forbid, that wee should thinke, God heares not Prayers, and gives no Answer to them, because this Crie is taken, another is begit round, and a third is in danger. Put downe these conclusions, and conclude thy soule under them.
- Jer. 13. 7. 1. God may deliver the dearly beloved of his soule into the Enemies hands, not to distoy them, Dan. 11. (for Gods good to Israel still) but to purge and *whiten* them; for which end he useth the *Princes* and *Nobles of the world*, as his *Scullions* to cleare-up and purge his vessels appointed unto honour.
34. 2. (For I must huddle) we cannot judge of *love* or *hate* by outward administration of things; That Eccl. 9. 1. which is, before a man does not distinguish betwixt him that *seareth*, and him that *seareth an Oath*: Mat. 3. 18. stay till God makes up his Jewells, then you shall discern between the *righteous* and the *wicked*. Now Israel are in straits, the Sea before them, but yee may be sure, these are Gods Israel. The right hand of the Adversary is lifted-up now, they are very prosperous; you are assured they are as the *Egyptians*, the *Athenians*, and *Papists* of the world, the chiefe Lords there. Israel now, as in old time, is marching towards a Promised Land, the Sea is before, the mountains on each side, a proud Adversary behinde them, pressing on to hinder their passage. Will you thinke now, that the Adversary are the beloved of God, and Israel hated? No; It is cleane contrary, as you heard before. The Sea opens now, the waters cleave in sunder, to give Israel passage; the Adversary thinke they open for him, that he may pursue, over-take, divide the foyle. Thinke he so? are those his proud thoughts? Then is his hope at the height, and rage too; Now stand still to behold the *salvation of God*, for now is the *morning* (the fourth watch,) now God is looking-out upon the *Host of his Enemies*; and He will make them as *still as a stone*. The hopes of the Adversary must rise high, as their rage does, even to Heaven: And his people must be laid low, they must be in a perishing condition, that God may be exalted in their Salvation; For He will ride upon the Heavens for their help, and in his excellency on the skie. God will be glorious in their Deliverance; But
3. In his owne time, the *julnes of Time*: As a *Stubborne Israelite* once, (who counted *Reforming*



a *Killing*; So may *Israel* now, put back Deliverance with their owne hands. His *Moses*, the faithful servants of the *Lord*, may have but a sight onely of that good Land, whereto God is bringing his People, and that is a great favour too. But our *little ones*, (of whom wee are so carefull, shall see yet more glorious things) for they have not been like their Fathers, unfaithfull in the Covenant: And if we can beleve, we may see them too.

4. Can you conclude, this is the darkest time, with the Church; not *the day*, but the *darkest night* of *Jacobs troubles*: I beleve you cannot conclude so, but if you can, then conclude, the morning is neare.

5. Lastly, for I will breake off, conclude thy soule under this truth, That, though *Bislow* be taken, and *London* may be impoverished; Nay, though the *Parliament* should desert the Cause also, yet the Cause shall not miscarry; yet it shall be carried on, for the *seed of Jacob* have fought God in this thing; And they never fought God in *vaine*. *Daniel* heard terrible things, touching the troubles of the Church, and of her Adversaries prevailing against her; and it afflicted *Daniel* very much (as it should do us) for he *fasted, and was sick certaine dayes*: So deeply he was afflicted. And all these dayes, his Prayers were heard, yes every Prayer he had put-up before and after: For from the first day, that thou didst set thine heart to understand, and to chasten thy selfe before thy God, thy words were heard. So, Prayers put-up, ten, twenty, thirty, forty yeares agoe, and so downward, were heard, and wee have seene their returne in all the Peoples sight: But yet the great returne will be, when God heares the Prayer of the *Destitute*: The prayer of His people sinking; when his People are in extremity, when they know not what to doe, when helpe, when refuge faileth: Such a time will be, and then God will appear in his Glory; Then His people shall see, All his attributes displayed before their Eyes; His power, goodnes, mercy, &c. And they shall say, Deliverance could not have come sooner, and have come so well: He stayed till the fourth Watch, but then he came best of all, and most welcome. A Calme is never so comfortable, as when ushered in with a storme. Think on this, I pray you, The humble will thinke upon it and joyce, the proud will scorne at it, though it be *Higgaion Selah*, A thing greatly to be meditated upon. Thou answeredst them, O Lord our God: Thou wast a God that forgavest them, though thou takest vengeance of their inventions. And so much to our *Appeale*: wee are resolved also to remit all to Gods owne time, the best time, even the fullnes of time. We proceed to his third Observation: He observes,

3. That the *Parliaments Vow* and *Covenant*, to stick to one another, is not a Vow, a *Combination* rather: A thing never don in a lawfull Waite, but in *Conspiracies* and *Confederacies*, which notes their inward guilt, and who were their Teachers, even their brethren the *Scots*. See how bold this *Novice* is, he will condemne them, whom the King and Kingdome have cleared. I will let it passe, though I could shew him how he exalts folly. He makes a use of this very uselesse and useless (yet I will make it serve me anon) and so he hath don his Observation. Now I will tell what *Lazarus* observes upon it; "That, sayes he, which is accounted Treason and Rebellion here below, is accounted the best obedience in heaven: Those, whom men call Rebels and Traytors, God calls his best Subjects: That, which man calls a Conspiracy, God calls by its owne name, a *striving together for God*, and the faith of the Gospel, the Crowne, and glory of a Kingdome. That is the Observation. Now I will reade two Cases, and, to use the *Observers* words, I shall make onely this use, To desire every honest man, to consider, which Covenant is a *Combination*: which *God* maketh the just warre, and have the clearest conscience, and with them to joyne himselfe: Then he will not joyne himselfe with an Army of *Papists*, *English Monsters*, *French*, *Irish*, Beasts in the shape of men: he will not enter himselfe with these *Fighters* against God. But who shall judge the justice of this warre? Not the *Lord Keeper*, nor Judge *Heath*: no such corrupt Judges. He will be the Judge, who judgeth righteous Judgement Who has smitten his hand at thy dishonest gain, and at thy blood, which hath been in the midst of thee. He is Judge himselfe. Wee shall see plainly how he has resolved two Cases, both touching the Justice of a warre. Wee must all stand now to his Arbitration, and submit. The first Case.

The children of *Reuben*, *Gad*, and *Manasse*, are dismissed by *Joshua* to their Possessions beyond *Jordan*: Returning thither, they built an Altar, a great Altar to see to. The children of *Israel* (the other Tribes) heare of this, That their Brethren have built an Altar; There is a jealousie presently in all the other Tribes, that their Brethren have don against Gods command and rule of worship, and then they will undo themselves and all *Israel*. They have transgressed the Commandment already (thought *Israel*) there will be an Idolatrous worship anon, which *Israel* are resolved to prevent speedily; So the whole Congregation of the Children of *Israel* gathered themselves together at *Shiloh* to parlie first, then to goe up to warre against their Brethren. A suspicion, a jealousie onely, that they

had don against the Commandement, and would provoke a *jealous God*, was warrant sufficient to goe up to *warre against their Brethren*, if they cannot give a full and faire account, like *Israhelites*, touching that matter, which they did. And it is very notable, even the matter and maner of their account; They doe not stand it out, contesting with their Brethren in a case so cleare from the Word; "May wee not set up an Altar, and serve *God* after our owne manner, but you must controule us, and make warre with us your Brethren? Wee can set up an Altar against the *Command*, and yet worship *God* according to his command. Why do our Brethren of *Israel* enquire what we doe beyond the River? What doe that concerne *Judah*? We will do what we please, but what ever we do, though wee build an Altar, and resolve to worship before it, yet wee profess to maintaine the true Religion, according to Covenant, and to make that our *first worke*. Had there been such an answer returned, it is cleare from the Context, That all *Israel* had *warred with their Brethren*. But the *sofiner* and *clearenesse* of their Answer, returned to the heads of the thousands of *Israel*, is very notable; *The Lord God of gods*, and so forth, indeed we should observe both the matter and forme of their words, how they cleare themselves and their Altar too; so as there is a cleare understanding on both sides, and no more to do. The reading of this is abundantly enough to cleare the Parliaments case, and to justifie the managing thereof, were it carried on with that height of zeale, and resolution, as *Israels* warre was, though but in designe and upon suspicion onely. Here are Altars built, here and there and every where, against the expresse word of *God* to the contrary: *The Lord God of gods, The Lord God of gods*, He knows, that his worship is prophand hereby; their hearts grieved, who should not be grieved; Altars have been built, they are maintained to this day in *Rebellion and transgression against the Lord, to turne from following Him*. And this abomination is don, and maintained by the Lords of the world, the heads of the Land, who do profess to maintaine the true Religion; when indeed, they do all they can to destroy it. In *Joshuabs* dayes, as good a Leader as ever was after him; A suspicion, and jealousie onely of transgressing at this high point, *Gathered all Israel together to warre against their Brethren*. Whether a rebellion now really and in truth maintained and enforced with the Engines of warre, and Instruments of death upon *Israel*, a fice People, by the haters of *God*, and all good men, servants of a *strange God*, and *strangers to the Common-wealth of Israel*, engaged upon this designe, and purpose of to the utter destruction of all the true *Israel* of *God*; whether this may not engage all *Israel* now to warre as it did then, I leave in the midst betwixt *London* and *Oxford*; and if there be the same zeale in *Israel* now, as was in *Israel* once, I know how it will be. But to cleare the Justice of the warre yet more, I passe on to the other Case. A Levite and his wife turned in to lodge in *Gibeab* of *Benjamin*: They are entertained there, and as they were *making their hearts merry*, certaine *sones of Belial* for the old mans house (where they were) round about, resolved to have their will, and they had it, and did a *wile thing*, for they forced the Levites Concubine, so as next morning shee was found dead upon the threshold. The husband gives notice to th' other Tribes, what *lawlesse* and *folly* was committed in *Israel*. The Tribes hearing thereof call a *Parliament*, are gathered together *four hundred thousand*: All these arose, *kint themselves as one man*, were resolved, after they had taken *Advice and Counsell*, saying, *Wee will not any of us goe to his Tent, neither will wee any of us turne into his house, till we have don to Gibeab of Benjamin, according to all their folly they have wrought in Israel*. So they require their Brother *Benjamin* to deliver up those children of *Belial*, which are in *Gibeab*, that wee may put them to death (as wee have resolved in our Parliament) and put away evil from *Israel*. *Benjamin* are stout, they will not hearken, they will maintaine the true Religion, according to Covenant, that shall be their primeworke still. And they will maintaine those children of *Belial* too; All this will agree together (as *Christ* and *Belial*) so they are resolved. A marvellous thing, that *Benjamin* knowing the judgement of *God*, that they who commit such things are worthy of death, yet take pleasure in them that do them.

The Tribes do not sit *arising* on the matter, they have considered on it already, taken advice and spoken their minds; And now they address themselves to *God*, have their warrant from Him, and then they went out to *Battell against Benjamin*. They fell, indeed, before their Adversaries once and againe, for they were not yet prepared for a victory; they had not yet purged themselves, who went forth to purge their Brethren; nor narrowly looked into the evill of their hearts, as they should doe, who professed to put away *Evill from Israel*; nor had they come up so close to *God*, as they did do after their falls (of this anon.) The third time they are commanded to go up against *Benjamin*, and assured the victory: Then *Gibeab* was smitten, and burnt with fire, the *Benjaminites* were trod downe with ease, twenty and five thousand men: also they set on fire all the Cities that they came to. The Case now is Parallel with that, and the Justice of the warre exceeds it: First, *Sonnes of Belial* rise up then, beset a house round about, and beat at the dores. Here they have don so much and more, they have beset two Kingdomes, beaten downe the house of the Church and State to their Power. These

are

Ver. 22, 23

Judg. 19.

Ver. 22.

Chap. 29.

Ver. 7, 8.

Ver. 10.

Ver. 13.

Rev. 1:32.

Ver. 47.

Ver. 48.

are demanded by the Parliament; "Deliver us the men the Children of *Belial*, that we may put them to death, and put away evil from *Israel* (It is high time, if it be not past.) There is no harkening to this voyce; But a rough hand is put forth against the Parliament, because of this demand; and in defence of those sons of *Belial*, King, Queen and Nobles put forth all their power, to destroy the House, and beat down two Kingdoms. No, I must say, if I will be so mad as others are, these put forth their strength for the defence of the House of Parliament, and for the building-up of two Kingdoms. The House of Parliament do pretend only their own private ends, but the King & Queen with their loyall Subjects with them, intend really and indeed to maintain the true Protestant Religion, his Majesties just Power, and the just power and priviledges of Parliament; and their loyall Subjects in Oxford can sweare the truth of all this; he that hath so little faith as to doubt thereof, shall be damned sure enough without Repentance, saies the open mouth from Oxford, put in Print by *Leichfield* there. These men shall not have all the talk, I will put in a question here, which the Adversary shall resolve, but no sober man will beleve him. The Queenes purchase beyond the Seas, her exchange there for Engines of waite and instruments of Death; what to do with these in England? A strange question: It is a damnable sin to make such a question. They answer, to defend the House of Parliament, and to build-up (not to beat down) as these Engines use to do, they have a contrary working in a Queenes hands to build-up three Kingdomes: therefore the Queen exchanged the Jewels (the Kingdomes Jewels) made that purchase, to establish the Kingdom; therefore she appointed her loyall Subjects to beset the House round, and beat at the doores in defence of the House and Houshold. That was the intent, and it is damnable to think otherwise. I will not speak a word here by way of Reply. We have seen the Paralel, how things do now relate to these children of *Belial*, besetting the House round, and beating at the doores. Now we must see what these children did in the streets, and how that relates to the present, what is done now.

They forced a Concubine then, the Levites wife, as we read. But there is no such lewdnesse committed now, no sure, it were damnable to think so. The King hath sworn, and he makes his loyall Subjects to swear too, and to enter Covenant upon it, that, as power shall be given into their hands, they will so manage it, as their first endeavour shall be the defence of the Laws, just Rights and Liberties of the Subject: very well; but then they must not force women nor maidens neither, for it is against the Rights and Liberties of the Subject. They do not, they have sworn, and have entered into Covenant, that they will do no wrong, but all the Right that can be. May we beleve them? Yes, if you will beleve what they say at Oxford, and swear too, for it is all one with them. Reader, thou must not laugh here, unless thou canst laugh as God laughs, with an indignation and zeal against these children of *Belial*, who have forced wives and maides too; have wrought villanies, and lewdnesse in *Israel*, and defiled two Kingdoms with it, from corner to corner. The Observator hath concluded, That all the Kings Army are Papists. And shall we regard what Papists swear and vow? They vow to do all the mischief they can; to commit villanie and lewdnesse in *Israel* to their power; and as they do. We have observed but little if we have not observed, what vows Papists make, and how they stand to them. And yet I am not assured by what the Observator saies, that all the Kings Army are Papists. I know who would be Angry, that such an Hellish Rout should be called by his name, *Papa*. Indeed it is an abuse, for there are many English monsters there fighting against their own countrey; and Irish Rogues and Traitors (as they call the Parliament) who have oft and oft washed their hands in the blood of Mothers and their Infants and boasted of it, and yet are very active at the Court, and very gracious there. They are there, whom the Scripture calls roaring Lyons and ravening Wolves. There are some French too, we know them. The most of them are beasts in the shape of men. And the whole Kingdom is assured, that it is the most bloodie mischievous most accused Army, that ever was upon the face of the earth. They have and they will, to their power destroy Religion, that which should be kept pure and undefiled, the Queen hath to her power, and she hath al in her hands, but God hath put a hook in her Nose, and a bridle in her lips) she hath with her loyall Subjects, children of *Belial*, she hath (I will speak it all in a word) she hath forced the Spouse of Christ, I say, forced her before their Lords face. I will say no more; But if so be the Lord of this Spoute, the Lord God of gods, the Lord God of gods does not require this at the King and Queens hands; If He does not force them, for forcing His Queen before His face, and their own consciences in the light; if the Lord God of gods does not force them (for the time and manner how, the Church remits unto their Lords hand;) But if he does not force them, then the Lord God of gods is not a true and faithfull God, keeping Promise and Covenant for ever, whereof His servants have not the least doubt; The Lord will force them, that have forced His Queen before His face. He will drive them, as the dust before the whirl-wind. The Church makes no doubt of that; found Repentance, a sorrow after a godly sort, shall not be able to keep off a Temporall judgement. We have heard what this lewdnesse was, and what it is, and how far the villanies now exceed

Zeph. 3. 3.

ceed those then: then the *warre* now will exceed too in the justice and equitie of it. I need not stand upon that, I will set down two Observations here, which shall answer these two, we received from Oxford, the first is, which answers his second.

"The Parliament have vowed never to lay down Armes so long as the Papists now in Arms against the Parliament (as they say) shall be kept from the Justice of it.

Jud. 20. 3. Very well, and they have an example for it, which exceeds. The Parliament vow not to lay down Armes, Israel vowed not to go back to their tents (as sometimes the Scots did) before the Delinquents were delivered-up to Justice, and hanged-up by the necks. Why, but this excludes all hope of *Accommodation*; Yes that it do's, wee should be sorry else. And yet the Devill is *hammering* at it againe, he would faine have us at peace with him, and with his sworn servants: And we have a pretty good raine to it at this time, though we have sworn, and sworn againe, That we will have no peace till his sworn servants all are *cut a sunder*, and then we shall have a *peace* of Gods giving. Pray tell me, what *Accommodation* can be here? The house was *beset round* then, (two Kingdoms now) a Concubine, a Levites wife, a poore obscure woman (yet her Lord, and Gods Law, and all Israel take care of her, mark that) was *forced* then; In a word, The *Spouse of Christ* is *forced* now, that glorious Woman, the dearly beloved of His soul, shee is *forced* before her *Lords* face; What accommodation? *Israel* cannot abate an ace, nor with their Brother, they will be the stricter with him: Brother Benjamin give-up these *Children of Belial* to Justice, that we may *put them to death*, and *put away evil* from *Israel*; Tell me, and shew thy selfe a man, can there be a more reasonable demand? Can there be an *ace* abated here? Why then, no hope of accommodation. Yes, for these *Children of Belial* intended the defence of the old mans house, and of the Levites Concubine, &c. Let who will answer, for I will not, when such Children are faine to maintaine Lawes, and just Rights, who breake all Lawes, and do all the injustice that is conceivable.

Why but Benjamin, that Tribe, might do and maintaine Judgement and Justice, and yet maintaine these *Children of Belial*, &c.

No, that was not possible; It more then seems that Benjamin tooke pleasure in them; and that he was *as one of* them. Benjamin cannot defend the Children of *Belial*, those that breake all yokes, and have cast off all bands, and not be, in so doing, a *Child of Belial* himselfe, a destroyer of himselfe and people. It is a cleared Case: I give now my second Observation, which answers his third; which is

Ob. "That wee, taking a vow to assist one another in pursuance of this warre [against those Children of *Belial*] do make a *Combination* or a *Conspiracy*, which was never don in a lawfull warre.

An. Yes, It was, but no Conspiracy, no Combination; for thus it was; *Four hundred thousand Israelites* assemblable themselves, for Consultation first, then they are resolved to *stick close together*, not to part so far, *as any of them to goe to his Tent*: The people *arose*, saves the Text, were gathered together, and *knit together as one man*. Four hundred thousand as one man, acted by one soul, all of *one minde*, and of the *same judgement*. What was that? "That these wicked, *Children of Belial*, must be put away, else *evill* cannot be put away; What a sweet agreement was here? Yes, and this they call at Oxford a *Combination*; The Children of Benjamin are knit together all as one man, with the Children of *Belial*, to defend them from the justice of the Law, yet this is no *Combination*. Well, let them say what they will, wee must say as the truth is, and so wee must practise, Wee must all arise *as one man*; we must be *knit* together for this thing, *The putting away these Children of Belial, and evil* from *Israel*. That it hath not been don sooner, hath caused all this mischief. Wee must be knit together *as one man*, in a sweet concord and agreement touching this matter, as acted by one soule, of *one mind*, and the *same judgement*. Why, but though the *house* of the Church is *beset round* by these Children of *Belial*, and they have *forced* the *Spouse of Christ* before their *Lords* face, yet may there not be some way taken for an Accommodation? Yes that it may very well; It is not too late, yet after our *Vow* and *Protestation*: If wee will beleeve *hearsay*, the greatest lyar in the world; The *Nobles* are upon it at this very houre, *how to Accomodate a Peace*. I will never beleeve it, that the *Nobles*, who, as their manner is, spend themselves for Christ, lay-out themselves for His Glory; minde his House, so as they forget their owne, That these can thinke of an *Accommodation* now: and yet I say it is reported, they have drawn up *Propositions*, tending this way, and even concluded: In short, these: "Let the King have his desire completed, touching his *strong-holds* upon the Land & Sea, &c. What he will desire also touching the *Assembly of Ministers* now, &c. And the Kings good people shall have their desire completed too; All the *horrid Rebels* and *Tenants* shall be delivered up into their hands (this will content his people, for then his Majestie makes good all he hath vowed and promised.) And his good People shall do with these *horrid Rebels* as pleaseth them, put them to what death they please (except one) cut them asunder with the sword, hang them, sow them in a bag and downe them, or starve them to death, which pleaseth best: what other death they can invent, except the



the plague of Pestilence, for that is as the Kings warre now, *Immediately from his Warrant* : So that stroke, *Immediately from Gods hand*. You now have the summe, and Result of the *Consultation*, as People foolishly report in the Citie ; but no sober man can beleve it, That the Nobles, who have knowledge, and a zeale according to their knowledge, will goe about such a worke so impossible ; To Accommodate a Peace for Christ, whose House is beset round now, and His Spouse forced before His face, and his Servants all have vowed, That they will not lay downe Armes till these *horrid* Rebels be given up to the Justice of the Court. Justice of the Court ! That is mainly intended, and that is the report too, and the Kings Promise and vow also ; " So soone as he has his demands, his loyall Subjects shall have their demands, all the *horrid* Rebels given up into their hands, as aforesaid. Look you with all your eyes, what a mistake here is, I will not call it by any other name, a mistake : His Majesty will be pleased, that all the *horrid* Rebels shall be given-up to be cut in sunder, hanged, drowned, starved. But who are these *horrid* Rebels ? Reade the Kings *Proclamation touching his good will towards London*. There you shall reade of an *horrid* Rebellion, charged upon that Citie, most eminently knowne above all the Cities in the world ( Blessed be God ) at this day, standing for God, and His Christ. This is the *horrid* and rebellious Citie, These are the *horrid* Rebels and Traytors there ; who ? All the faithfull in the Parliament, in the Citie, All that have entertained the *destitute*, the *fatherless*, the *Cast-out* ; All the godly Ministers, and godly People ( none else are destitute or cast-out now ) whom the King by the hand of his murderers, hath robbed and pillaged, for, if he hath not commanded it, he hath suffered it to be done. And these *Faithfull* in the Parliament, in the Citie, these shall be delivered-up to the sword, for these are his *horrid* Rebels, he means no other ; If were a vaine conceipt to thinke, that the King will put away his Queen, [ as you know who *put away their wives* being Daughters of a strange god : and may they dwell together, and the Blessing of God upon them, which will be, when they *come from Idols to serve the living God* ] you do not thinke the King will give-up to Justice, the *horrid* Rebels in Ireland, or in England ; for these are his *Right-men* and best Subjects now, in whom he confides, and his soule delighteth. Reader, thou dost not thinke he means these, when he tells his Parliament, *The Delinquentes shall be given-up to Justice*. The King means as aforesaid, those that will not vow obedience to his will, not *Aray* themselves to warre by Authority from his *Immediate Warrant*. Beleve then, that it is as impossible to accommodate a Peace here, as it is to accord most contrary things, which stand in an eternall opposition, as the two Poles, or *Christ* and *Belial*. It is as possible to set those States *South* and *North* together one by the other, to bring-up Hell to Heaven, as to bring this business to a faire Accommodation. Therefore wee will not beleve *heavens* ; These men, ( they are but men, and they know it, I purposely forbore titles now of *Nobles* and *Worshippers*, now that the honour and glory of Christ is so trampled upon in the world ) these men are better employed now, in making their Peace with God, in thinking on a way, that will make themselves *noble* and *honorable indeed* : Whereas, to consult about a way to Accommodate the cause and quarrell of Christ, and not in his own way, is to consult shame to their own house, and rebuke to the Church of Christ. Wee are where wee were, like a Ship in a tempest, tossed much, but has made no way. The Law must be satisfied, give her-up these Rebels and Traytors *indeed* to the justice of it, all the reason in the world it should be so ; Petty thieves, who steale for their belly, are led to the Gallows by great thieves, sayes one, and the matter is dispatched quickly : Give us-up these great thieves, mighty hunters, *horrid* Rebels, who spoyle and destroy Kingdomes ; give them up, it must be done ; It is the demand of the Lord Christ, and of his People in Covenant with him for this thing ; The Lord Christ His House is beset round with *Children of Belial* ; they have to their power beat downe the House, forced his Spouse before his face. Now He that set his *Right-foot* upon the Sea, and his *left* upon the Earth, hath sworn that He will be avenged of these *Sonnes*. He will ease himselfe of these *Adversaries* : His faithfull servants have committed themselves and this Cause into his hands, and thither they looke, and laugh at all other ways of Accommodation.

" But if there be not a Peace, the *House* will be beat downe, and quite destroyed, therefore give us Peace, say wee, upon any termes.

Then take it and perswade this ; but we speake like our selves, Men of small understanding, let us do our duty, make good our Vow, *Not to lay downe Armes, till the wicked be destroyed, and evill put away* : Leave God to his worke, and rest assured in this, He will looke to his House and Household ; He will be good to them, how ever they fare in the world ; good to them in all Conditions, in all Admittations, in all Dispensations of mercies, and distributions of sorrowes, still, still good to Israel, the pure in heart, Amen. It is not possible to say any thing against the lawfulness of this warre : But this may be said to discourage the undertaking of the like againe : *Israel* falls before Benjamin, heapes upon heapes, once and againe. At the first on-fer twenty and two thousand men were destroyed downe to the ground. The second time, 18000. men that drew the Sword. What then ? Yet *Israel*

Ob.

Ans.

must judge themselves as they did, not judge the lawfulness of the warre. They question how they managed the warre, and what Conquest they had made over themselves ; They did not question thus, whether the Children of Belial ought to be put to death, that evil may be put away from Israel.

The Case is ours. Gods Israel fall here and there. What then ? Therefore the warre is not lawfull. God himselfe denies this, the contrary is upon everlasting Record: The warre is lawfull, if you use it lawfully; the warre is good, but it is ill managed ; There Israel layes all the blame, as they ought to do, and they gaine exceedingly every day by their losses, setting their faces more *steadfastly* to God after they have turned their backs upon their Adversaries ; rising higher in their Faith, the lower they fell. If Israel are lying upon their faces in deep humiliation, and, according to their Charge, are resolved to search their tents, and their hearts, and to Cast-out the *accursed thing* (which makes Israel turne their backs) if Israel do now, as then, rise-up after their fall, still to come-up closer to their

Num. 23. God ; if so, they shall, rise-up as a great Lyon, and nor lie downe till he eate of the prey, and drinke  
24. of the blood of the slaine. Then wee shall chase our Adversaries, and as Israel did, tread them downe with ease. In the meane time, the Adversary must be lifted-up with successe, that he may fall the lower anon, and with more amazement. But whether wee stand, or fall, yet this is a cleared Case, Israel have a just warrant to warre with those, who resist and will not give-up Delinquents to the Justice of the Law ; And if the successe be not answerable to expectation, wee must judge our selves, and the manner of managing the warre ; Whether wee have come-up to God touching that matter ; whether the *accursed thing* be removed from out of the heart, and tent ; Whether, when the Children of Belial have been in our hands, wee have put them to death. Certainly, that is the duty which God requires at those hands, whereinto he has put the Sword. If there be an Arch-Traitor in the Kingdome, as sure enough there is, who has dealt corruptly in the Covenant, and falsified the great trust of the Lord the Charge of Soules, sitting at the steine of the Church, in the highest place there, this man must be put to death, else he will, as he has done, cause Israel to fall before their Adversaries. And so of others, who have been chiefe in transgression, and carrying-on that Designe, and the warre against Citie and Kingdome also. But for those, who were drawne-in, and betrayed, as it were, to betray others, mercy may be shewne, for it lessens the Case. I know my place, and my station. But this is an eternall truth, Children of Belial must be delivered-up, not to be put in prison, but to be put to death. What then ? And put away evil from Israel.

It was necessary to touch upon Israels fals here in his lawfull warre ; Because, it is said ordinarily upon any disaster, or fall in battell ; " Do not ye see how God fights against you ? that He is an enemy to you ; and would tell you plainly, if you would hear, that your Cause is naught ? And see you not what successe the other party hath ?

No indeed, we do not see th'one or the other. And yet, we thank God, our eye sight is cleared touching this matter. We do see, that these and these on the Churches side are fallen ; this City and that taken. We see all this, that the Sword devoureth one as well as another : And it displeaseth us not, for it is the Lords Sword, it pleaseth us, that He doth what pleaseth Him: His servants do professe heartily, they know *lower* rather than *harred*, by all that is before them: their God will do them good by all. Blessed be God, the wise God, He will suffer His people to fall before the Adversary, that they may fall up on their face, deep in humiliation, and enquire into the Cause ; why it is so, that Israel turne their backs ? And then they are put to make enquire into their hearts, and tents, there to find out the *accursed thing*. The onely wise God in deed ! He will not give-up this Army of Papists into His peoples hands, till they have done their Lords pleasure, served Him as *scullions* to purge and to whiten His people, as was said. Gods people shall not be masters of the Field, till they be masters of themselves. They shall not be Conquerours over their Enemies, these shall not be subdued under them, till His people shall set their faces *steadfastly* to God, to subdue in them all iniquitie. He will not have His people Lords over others, and servants to their own lusts. God forbid. And while this great victory is gaining over themselves, I meane, while God is making His people more then Conquerours, He helps His people with a little help, so much as shall keep His people in heart, and keep-up His cause in all the peoples fight. And when they are at a losse, as now they are, it is to make them gainers: And when they fall, as now they do, it is to make them stand the more firmly in the strength of God, and power of His might. And this is a great matter which the Adversary mistakes, while he thinks, God is against His people. No: He is against His Adversaries. What He seems to be towards His people, is to make His people set their faces the more earnestly to heaven. The Adversary thinks God will undo His people. No, God never said so ; But He hath said, I will undo all that assault thee : and to He will. And now He is doing of it, even now when He gives the Adversary successe ; lets him prosper in an evil way ; when God (after the Adversary hath shut out our light) shuts the eye, and hardens the heart, and suffers him to blunder-on against a drawn sword ; when he sees a way opened for Israels passage, and he thinks the

the way is opened for him, to pursue Israel; these be sad strokes, this is to be *against a man*, or a people, or an Army. To fall before an Enemy may be a mercy: but for an Adversary, to stand out stoutly against God and His people is a fore judgement, and a fore-runner of a fall, which shall ruine the Adversarie utterly, for ever and ever, Amen.

Reader, if thou art come so farre, thou hast heard the *Observer* and me both; I will not be foolishly confident now, that this which I have done will make some *Profelytes*, (I will use the Observators words, though improper) some *Profelytes* I say, and thy self one amongst the rest. I will not declare my hope that way, though it hath a better bottom then the Observators *hope* hath. This I would command of thee: consider the *Covenants* well, for as the *Observer* saith well, *it is a fearful thing to mock God solemnly*. Consider with all thy heart what is observed by us both, what hath a cleare agreement with the Rule of Heaven, the Laws of men, and practise of all Gods people in all ages. And what is contrary to all this, reject it. Then consider what is said with the mouth, and then see what is done with the hand: While thou art considering all this (now is a considering time) I would give thee sound counsell. Go crosse to all the *Observer* hath said, for he hath gone crosse to a common light; but specially refuse his counsell, which is this in his 4. page: *Let a man alwayes have recourse to his own breast, and aske counsell there*. No but do not: I will not forbear him; he is a fool, and would make thee a fool too: if thou wilt ask counsell of thy self, be thy own Teacher, thou hast a notable fool to thy Master, who, as the times are, will make thee a fool and mad both. Hearken to what I shall say; have recourse to God, ask counsell at His mouth: do it *alwayes*, and do it heartily; then, though many Nobles perish with their Honors, many wise men perish with their wisdom, many learned men perish with their learning, yet thou shalt underst and the way and fear of the Lord. His secrets are with them that fear Him. He will beautifie the meek with salvation. The humble shall underst and their way, the way-faring men though fools, shall not erre therein. Iia. 35. 8.

And now that I have cleared the *warre*, the lawfulness of it, by the most cleared example; and our way in managing of it: I had done now, but that I must say something to my poore Country-men, who have something to say against taking *Covenant*, which is this. First:

We need not be commanded to vow, we can vow and sweare too, and forswear also, it is our practise every day. Ob.

See! poore souls! they glory in their shame, and make boast of their wickednesse; it is their ignorance and folly too: I will strike at the root anon. In the meane time they must speak like men, if they look to be answered. They say, or it is said for them. An.

If you enjoy this vow upon the poore people, they will forswear themselves. It is required, they should be *humble*, and they cannot be *humble*. Ob.

You should say they *will* not. You fault the *power*, when the *will* is too blame. Again, this Objection is false, they are not commanded, by min, to be humble, as good command an old Oake to fall before us; the Oake cannot be commanded, but they are intreated to think seriously of that, which, well pondered on, may make them humble. Again, so I huddle-up great matters, there is no more required of them, but what is in their power to do, and compasse of their vocation. Onely note this, a *Pearle* is a pearle a precious and excellent thing, though a swine be a swine still, and will do like a swine; you know what. An.

But we cannot think it a lawfull Vow, for we vow to fight against our lawfull Prince.

It is not *against* him, but *for* him, to deliver his sacred Person from out of the hands of murderers; our Land from out of the hand of spoilers; our *Parliament* (who stand-up for us, and our just rights) from the hands of oppressors, and forerisk *masters*; the laws of God and man from *sons of Belial*, who would make all void, null, and of none effect. Ob.

We have taken the Oath of *Supremacy* and *Allegiance* both. An.

It is well you have: I pray you enquire now into both; you have vowed to stand-up against forraign power. Your vows are upon you, do thereafter; stand-up now, for now a forraigne power is pressing in upon you with all its might. Ask at the Tower, heare and see what instruments were prepared to bring in a *strange god*, and a power *strange* to England. You have vowed Allegiance to the King, to obey him, *ruling by Law*, according to the law of Heaven: you have not vowed to obey his *private will*, for that is to obey the *lusts of men*, breaking and making void the laws of God, the Rights and Priviledges of a free people. Ob.

But the King will maintain all these, the *true Religion*, also (which is the main) we will and must beleev him, for he hath protested it, taking the *Sacrament* upon it from the hand of an Archbishop. An.

Good people, be not deceived, many things are *bailed* upon the Kings name (as we sometimes said

Rev. 17.3

said in Oxford (i.e.) charged upon him, which never came into his thoughts; that sacramentall vow, we read of, might be Printed in London, for the Divell is abroad now, and all his Instruments are very active there; A great deal of forgery, false dealing, there is, whereby to deceive the very *Elect* it could be. There is a notable invention too concerning the most famous Scholar, for piety and learning both that is in the world. And yet I do not know, what he may do, and what he may suffer to be done, who will take to himself that name, *Arch-Bishop, Great-Bishop*, proper and peculiar onely to *Christ our Lord*. If a man assumes that name, it is a name of *Blasphemies*. So let it passe.

But suppose, the King did vow after such a manner, as weread, truly it is a thing much to be lamented, his pernicious Councell hath drawn him very farre; his foot is entred deep into blood, and then we know, what men have said, and what they have done, and thought themselves in the right way, and that in all they have said or done, they have done God *good service*; So blinded their eyes may be, and so brawned their hearts. It was *Sauls* case, before he was *Paul*, and *Luthers* too. But this was their plea, *they did it out of ignorance*: And that makes men very conceited of what they say, and do, very proud and stiffe, resolved in their way. Let us call to mind here, that the Lady *Mary* Daughter to *Henry* the eighth, vowed as much as this to the men of *Suffolke*, to engage their help to make her *Queene*. When she had her desire, it is very legible that she did most contrary to her Protestation, may she trampled upon their heads, who gave forth their hands to raise her to the Throne. The story is long but very notable. I have done with it. Onely this, the heart is an *Abyss*, a deep, which the wisest man (a man and no more) that ever was upon earth, could never bottom. But truly, I am halfe perswaded the King may vow and protest all this, and go according to his Principles. For what hath he protested?

*That he intends the establishment of the true Protestant Religion*. It may well be so: and that the Lady *Mary* protested as much once; so will the *Queene* now, and the most notorious Rebels and most known Papists. Why? Can we imagine, that the *Queene* hath taken all this pains, been at all this cost, parted with the *Jewels* of a Kingdom, prepared such instruments of death, to bring in and force upon us a *false Religion*, under that notion, in her conceit? Do we think the Pope a fool, all his Cardinals mad, and their Jesuites brutish; that they have contested so many hundred yeers with *fire and sword*, (and will contest till they be sent to their own place) to maintain a Religion neither *Protestant* nor *true*? No, no: I tell you truly, the *light and truth*, which is in a man, and he cannot put it out, hates *falsehood* under that notion.

At but his Majestie saies more, his eye is upon an excellent pattern, whereto he will form himself, and his Religion as in the happy dayes of *Queene Elizabeth*.

His Bishops abuse him fearfully. They perswade his Majestie to force in their Power again, and jurisdiction; to set them up again. What then? let the Bishops alone with the rest, then they will do as they have done, establish the true Protestant Religion, after a form and patterne, as it was in *Queene Maries* dayes; Just so, after that pattern, witness all their words, votes, actions and continuances ever since those dayes upward to the 29. of December, 1641. unto this very day. And this is enough for that: onely Reader know this for thy good, that we must not look back to those who were in the dark to us, yet saw very much, newly peeping out of the mist; nor to those times, dark times in reference to ours, and the lights set up amongst us now at this day; we must not look back to what this *Queene* did, or what that King; no, we must look forward to our pattern, as we have our *Lord Christ*, our Leader and Commander; as we have Him for our patterne, His Word for our rule, so the Assembly guide their Counsels, not by what other Churches do; but by what is written, so they must do. I would not be mistaken here, I do not diminish one myte from the excellent worth of that glorious Instrument; many Daughters did worthily, but she exceeded them all, and her name is as a precious Ointment poured forth. Reformation then was carried on very farre and hopefully, considering the time, and the opposition of the Bishops. But the Lord knows it were a great dishonour to his Majesty to conforme thereafter, new in these dayes. He hath vouchsafed more light, and therefore we must conforme thereafter; If the Bishops (for their hand is here) will look back, they must look back as farre as the Apostles dayes. But if they will look back to *Queen Elizabeths* dayes (though a glorious Prince) we know their mind very well, and what is their end, they will quickly turn all back, so as it shall be as it was in *Queen Maries* dayes: that is certain. It follows.

Without any connivance at Popery. Connivance, what is that? halfe Loose and more; in plaine English it is *winking*. His Majesty may take the Sacrament upon it, that he doth not wink at Popery. Popery stareth him in the face, He looks Popery in the face, he looks upon it with open face, and he sets his eye upon the maintainers of it, for good, how bloodie soever these are; And shews unto these such favour, as he sheweth to those he delighteth in: Well, but what ever is spoken, his good people will look what is done: and discern very well, what way the heart is carried, by that delight the heart



heart taketh: if in those, who are the *excellent of the earth*, then so; If in those, who are *haters of God* and goodnesse, then so; which if there were no more, yet is this very sufficient to give satisfaction touching this matter.

But we poore people are in this (onely) like our sheep, which will follow as they see others go before, so can we: And a miserable case it is; We know not in the world what way to take, nor to which side to joyne in this *warre*. One party vows, so doth the other, that they are in the Right: so say the other; and both enter into Covenant touching this matter. Alas, what shall we poore simple ones do! we would faine sit still and be of neither side, that pleaseth best; but the destruction comes home to our gates.

A sad case indeed; it was my case, I am as you are, a *Lay man*, as some call us, ignorant enough, neither *Parson* nor *Vicar*, nor Lawyer neither, yet I thank God I have found a way to resolve the case very well, both touching the *holy way*, and *warre*. I will tell you how (yet I will not recall what was said before, which is the main [*take counsell at Gods mouth*]) how I have guided my steps in these perplexed and troublous times, to find out a *right way* and a *just warre*. I observed narrowly, which way the *Diuel* goes (his foot-steps are manifest) which way the *Pope*, *Cardinals*, *Jesuites*, all the bloodie Rogues in Ireland, all the *noble monsters* in England (as the Heathen calls them, who are Noble in their birth, and ignoble in their life) which way all the *Bishops*, all the *Priests*, those *droves* and *herds* of men, whom some call *Ministers*, the Scripture calls *dumbe dogs*, *brutish Pastors*, which way these went, and all the *brutish* people. I observed too, which way your *Lawyers* went, who could grinde the faces of the poore, turning judgement into gall, and Justice into wormewood. I observed narrowly which way all these went, and I discovered it as plainly as you might discern that mans Nose, which was so over-grown, that it covered halfe his face, so plainly. Then I *discoursed*, I reasoned out my way: a very little *Logick* (*Reason*) did serve the turne, even so much as a *dogge* hath; he will smell here, and there, and then he *concludes* very *logically* (sayes one) which is his way, and away he runs. So much or a very little more reason, will serve any man to reason-out his way here; thus, will the *Diuel* and his servants go a way to destroy their own kingdom? I know they will in the close and issue of their day and work; But their intendment and grand designe is, to build up their kingdom, to establish their *true Protestant Religion* (Popery) as it was in *Queene Marias* dayes. Reasoning thus, I concluded, my way; not to go the way of the *destroyer*, where wasting and destruction is, not to go the way the *Diuel* goes, the *Pope* and all his *Bishops*; not to fight my selfe into slavery. Me thought I did abhorre the very thought of such a way, to shew my selfe a *fool*, a *knave*, an Irish or English Rogue, to destroy my own Country; to kill them, who would save me, to pluck down that house, which would build-up mine, to eat out the bowels of my own mother. Truly (I speak in Gods ear) I did abhorre the thought of that way. And so I concluded the *Right way*. Now touching the *warre*, I helped my selfe herein thus: The King calls in to his side; the Parliament calls in to their side. A miserable case, two parties in one Kingdom! Yes, and no strange thing, so it hath been ever since there were two Brothers in the world: I *discoursed* upon it, and reasoned the Case, to which party shall I joyne? To that side, which makes a lawfull Warre. To find out this, I enquired diligently, what Warrant the King had, to call me forth to warre? It is holdneth, you will say, to enquire into that matter. No, I have all the Law and Reason in the world for so doing. Will the King call me forth to go up to the knees in blood, to hazard the shedding of my own blood too (but that is the smallest matter) to hazard my right precious soul, which is more to me then all his three Kingdoms: And shall not I enquire into the *Warrant*? I have the Kings *warrant*, you will say. I know that as well as you, and did know it since the day he first set up his *Standard*. But his Warrant can stand me in no stead: nor can it serve his own turn neither. I must have such a *Warrant*, so should he too, which will bear me out not at Oxford, but before the Throne in Heaven, such a warrant I must have; but such a *Warrant* he King is not. It will not be a Warrant for himselfe before the highest Throne, that he hath *Arayed* three Kingdoms by Authority from his *immediate Warrant*: God be thanked we may read it in Print, His Majestie (in the power of most pernicious Councellers) doth not onely call his loyall Subjects forth to warre, but to vow and protest, *that his warre is lawfull*; no, but they will not, they will be hanged first, or be starved to death, and that is worse (as they have been many a one.) For where or what is the Warrant? I pray you read it: it is annexed to these Papers: His Majestie (seduced by most wicked Councell) will *Aray* (i. e.) set three Kingdoms in a posture of Warre. By what Warrant? It is told you, *By expresse Warrant of his Majesty*; or by Authority derived from his Majesties *immediate Warrant*. If it be sense take it. The Lord Keeper is drunk sure enough, not with wine, wherein is excellent; but with a worse drunkenness. *Immediate Warrant*! What a word is that? It belongs to God, to do so, God of gods, and Lord of Lords. And yet he doth not do so. When he made warre with all the world, all the world should know how Just it was; He would manage it justly; He would, to teach

man (a creature very subject to passion, and very full of *self-will*, to teach man what to do) *consult* about it; He did *consult* about the framing of Man, that admirall fabrick. He was pleased to *consult* about the taking down the destroying of that building. *God came down to see whether things were indeed according to the cry.* *Chrysostome* hath excellent observations thereupon, but I passe them over, the point is this; there is a *we* about it, *God* doth not do it alone, he consults about it. In particular cases, the Lord, the high God hath done nothing, but what He hath communicated to His friends first. *God* hath a *Pierogative Royall*, which man must not dispute, But yet, when *God* inflicts judgements upon a people, He will give that people *Reasons* thereof, so as His people shall say, *The Lord is righteous.* It doth not belong to a man, though a King, to say, I will bring a devouring plague upon a Land, I will bathe the sword in Heaven, my will shall be Reason sufficient. But so a King saies, and so he does, when he *Arates* a Kingdom, commands them to take up Armes by his own expresse *Warrant*, or by Authority derived from his own immediate *Warrant*. (i. e.) from his own immediate will. This were worth the standing upon, but I have done with it; it is a proud word, little short of Blasphemy. Nay, examine it well, you will find it upright Blasphemy, it goes very high, if this doth so; *I will ascend above the height of the clouds, I will be like the most High.* The King ascends higher, he sets himself above God, if you note the word well. Then I concluded, *The Kings Warre is most unjust*; it hath no *Warrant from Law*, but onely from his will, biased by his Judgement, corrupted and steeped in Affection. By the Rule of contraries, the Parliament war is the just war, they have advised about it, taken counsell at Gods mouth, and His Law-book, and so have *Arated* the Kingdome by Authority of Parliament (i. e.) by the Authority of the King ruling not immediately by his meer Will, but by the Law in his Court of Parliament. This is sufficient to shew the infallibility of the way and Justice of the Warre, that observing as aforesaid, it is not possible we should be deceived in it. Now I call God to Record upon my soul, that I have shewed my Countrymen the way they must go; and what side, they must joine themselves unto, if they will shew themselves reasonable men. And if so be any man will object more against this, as I will not chide with him, so I will not answer him, but passe him-by, a blunth man, content to go in the way of Cain, who slew his Brother; And to give forth his hand, and *Aray* himself for the Warre, by Warrant of a Kings meer will, with the Irish Rogues and English Monsters, to destroy their King, and lay waste the Kingdom. Here is one Objection more against the whole Parliament, which commands Answer.

Ila 14.

Obj.

But now I warrant you, the Parliament repent of what they have done; because they now see such Tumults, about the Covenant.

Ans.

I assure thee, Reader, I have heard a wise man say as much; but I thought him, (and without breach of charity) a fool for saying thus;

"If the Parliament had knowne what would have followed, they would not have done as they did.  
"What a peice of folly is this?"

It is as if he had said; If *Moses* had knowne the deliverance out of *Egypt*, would have caused such stirres, then the people should have continued there for *Moses*: And if *Joshua* had knowne before, how high the Cities walls in *Canaan* were, and what *Sonnes of Anak* were there, he would never have taken that office upon him, to goe before the people thitherward. And if *Elijah* had known how mad *Queen Jezebel* would be at the hearing, what he had done to *Baal*, and his *Servitors* all, he would never have slaine them with the Sword. A Bug-bear to fright children! Tell the servant of the Lord, him who is jealous for a jealous God, tell him, that a Lion is in the way, some great difficulty, he is not daunted, he will go on in his way, rather Gods way, the more resolutely, and stoutly, for when Reason has no bottom to stand upon, Faith has. But to the Objections. If the Parliament had knowne, that the Devill would have so raged, and his servants, imagining a vaine thing, would have made Tumults. What then? Then they would not have entered Covenant with their God, nor have given forth their hand to set up the Lord Christ on his Throne; nor have pressed on the People to be helpfull therein. I say againe, what a peice of folly is here! True it is; When wee see the issue of things, wee ought to reflect upon our actions, and though those may be unquestionable, yet wee may powder well, the manner of our performance of them; So we may do, and finde fault enough, and ground of repentance. And so touching the Covenant. But never see cause of repentance, that wee entered into it, and enjoyed the People of the Land to do. For what is fallen out now, which was not expected? The Devill rageth now, and his servants make tumults: Yes. And there is not a sober man in the world, but expected so much, and they looke upon all this rage and these tumults, as a demonstrative Argument, to shew that the Covenant is holy, just, and good; They are glad to heare and see this with all their hearts; What? To heare Devils roare, and his servants rage; they are glad of that, and expected so much; The Devill is pinched now (said *Luther* once) now I pray you, give him leave to roare now, and his Subjects to rage; They have but a very short time; their Kingdome is

fayten

smitten-at, it must downe. Downe, you will say ! Men fall, and Cities fall, and you say the Devils Kingdome goes downe. Yes, I say so indeed, and will stand to what I say. There is an *Earth-quake* now, and now wee must looke to see a *falling*, but our *falling* shall be to *rise* againe. The Devils Kingdome falls now, and shall fall like a Mill-stone, never to *rise* againe. You must give him leave to roare, and his servants to rage, and not thinke it any strange matter. Every man that has heard, or read the Scripture, can tell himselfe as strange a thing as this ; He reads of a People full of *wrath*, and *rying out*, and their *whole Citie filled with confusion* ; and the men there *Rushing* upon the servants of the Lord, like mad men. Who or what were they ? A Heathen People, very Children, as Atheists and Papists are now ; But more excusable, for these are children now, though they are growne to ripe yeares ; *Children*, (saith one) *thinke Images to be men*, Papists are verier fooles, for they *thinke them to be gods*. Such a conceit was here, and more then a conceit. And because onely this was said against these gods ( for there was nothing don ) *That they be no gods which are made with hands*, therefore were the People filled with rage, and all with confusion. A strange thing, you will say, that such a speeche as this should cause such stirres : And yet it was not strange, that men are mad, when their gods are spoken against ; which indeed *Paul* did do, though the wise Towne-Clerke said, *That those things* ( meaning their gods ) *could not be spoken against*. This was a peice of foolish policy, well becoming such a Towne-Clerke. But this is to our purpose ; Did *Paul* repent when he saw such an uproare, that he spake against their gods ? No ; his Spirit was the more *stirred*, and he would have entered in amongst these mad-men, but *the Disciples withstood him*, sayes the Text. They cannot do God service, who are not valiant for the truth, and the more resolved for His Cause, the more the Adversary is resolved to contend against it. The servants of the Lord must not receyle backe, because the Adversary presseth on, for that is to give place to the Devill.

Acts 19.

*illi similes  
citra homi-  
nes putant  
esse, bi De-  
os : Illos  
atque facit.  
Lact. li. 1.*

Acts 19.

One thing more remaines, I must put up a Petition in behalfe of my Country-men, to the house of Parliaments. And because the matter and forme of it is to the heart of the People, it shall have not a word of reason in it, but the very *sense* of the People.

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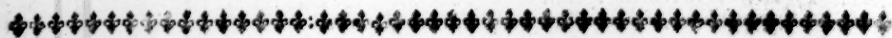
## The humble Petition of the People inhabiting the *Wild a Kent*, and other Countreys, to the Honorable House of Commons.

Humbly sheweth,

**T**HAT it was well with your Petitioners, when, like People like Priests, they would goe to the Ale-house with us, sit there till Church time, then wee hastned thither, he to recale and wee to heare Divine Service. After that was don, to riote againe. Wee could then [ offer Cakes to the *Queen of Heaven* ( i. e. ) serve the gods, pleasures and profits, that were most pleasing and serviceable to us, and heare no reproofe for doing so, [ though we walke in wayes best pleasing in our own Eyes ; [ loose with God, and in fast Covenant with sinne, death, and hell. ] It was well with us then, for wee had plenty of victuals, and saw no evill ; Now wee are consumed with the Sword. Our hearty Petition is, that, in due Consideration of the Premises, you would be pleased to give us our Bishops againe [ who thought no more of Preaching, then the Cöbler does of Plowing ; had no more care of souls then of their old shooes ] and our Service-Booke, so full of good Prayers, there wee have them by heart, as well as our Bishop, and can say them, as will serve the turne, and as our Parson does, though halfe asleepe, or quite drunke. And for our Charter, wee heartily pray you take not that from us, wee received an Advowson of Libertie, to drinke and dounce on the Sunday, a time designed by our good Bishop, and by us, for that very purpose : And by no meanes urge us with a Covenant, wee cannot stand to it. Besides, wee are not resolved how lawfull it is ; for our Bishop, a very good Church-man, and a good fellow also, would never lay such bands upon us, nor endure them himselfe. Wee pray

pray you heartily, give us such Bishops, and our Service Booke, and deny us not that Libertie, and Living wee have the Advowson of; We will a grace a God, observe our Church in our Church-time, those are two houres in the Day, as we are told. The remaining time is ours; and wee pray you yet more heartily, give us Peace, that good thing, that we may plough, sow, and reape, a Peace of your owne making, and giving; Wee know not of whom else to aske it. And for Truth, so much talked of, what is it? Give us peace, that wee may walke loose and as free-men, so wee shall pray for you, and blesse you too; Blessed be yee of the Lord, you had compassion on us.

Truly, if my head were a Fountaine, I would weepe over these; and if my heart were as it should be, I would sigh out my words, Poore Soules, Poore Soules, They can no way at Saul once, Count that a Compassion, which tends to the destruction of Body and Soule for ever. Poore Soules, Poore Soules! for want of knowledge these must perish. I have concluded two yeares agoe, nay, ever since I could observe the Bishop and his People, That Bishops and the Service Booke, are the cause of all this brutish ignorance, which has so over-spread the Countries, and made them Wilde. By the helpe of God His hand with mee, I shall make this Charge good, and settle upon it presently, now that I have don with this, and cleared to all the world, who are not wilfully blind, That our Covenant is holy, just, and good.



### OXFORDS Oath or Covenant to be taken by all His Majesties loyall Subjects, for the maintenance of the true Reformed Protestant Religion, his Majesties just Rights, and the Priviledge of Parliament.

**I** Resting fully assured of his Majesties Princely truth and goodnesse, do freely and from my heart promise, vow, and protest in the presence of Almighty God, that I will to the uttermost of my power, and with the hazard of my life maintaine the true Protestant Religion established in the Church of England, his Majesties sacred person, his Heirer and Lawfull Successors, his Majesties just power and priviledge, and the just power and priviledge of Parliament, against the Forces under the conduct of the Earle of Essex, and against all other Forces whatsoever, contrary to his Majesties command, and I doe beleeeve that the raising and employing of Forces by his Majesty for the purpose and cause before mentioned to be most just and necessary; and I will do my utmost endeavour to procure and re-establish the peace and quiet of the Kingdome: and that herein his Majesties Subjects may fully enjoy their liberty and property, according to the Law of the Land, and will neither divulge nor communicate any thing to the said Earle, his Officers, or to any other, to hinder or prejudice the designses of his Majesty, in the conduct or employment of his Army, and I doe beleeeve the Subjects of England are not obliged by any Act of State, Vote, Ordinance, or Declaration made or to be made, either by the Kings Majesty solely, or by the Lords and Commons singly or joyntly, without his Majesties expresse consent, saving such as are, or shall be in execution of, or according to some knowne Law, Custome of the Realme, or Statute enacted by the King, Lords and Commons in Parliament, and I doe further protest & vow in the presence of Almighty God that I will not take nor beare Arms, but by the expresse warrant of his Majesty, or by Authority justly derived from his Majesties immediate Warrant.

F I N I S.



